Madinah

to

Karbala

Holy Blood on Unholy Hands
Volume Two

The *Ahl as-Sunnah wa'l-Jama'ah*

أهل السنة والجماعة

C*hishti* Sufi Perspective

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أهل السنة والجماعة

Chishti Sufi Perspective

By

Irshad Soofi Siddiqui

Chishti

Abd al-Qadir Soofi Publications
South Africa

http://www.sufi.co.za
chishti@telkomsa.net

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الله

Almighty and Glorious

In Your Name Dedicated Most Respectfully

To

The Holy Prophet Muhammad ﷺ

The Cause of Creation and Beloved of Allah ﷻ

The Righteous Caliphs

al-Khulafā'u r-Rāshidūn الخلفاء الراشدون

The Spiritual Dispensers, Purified under the Blessed Cloak

Ahl al-Kisā أهل الكساء

The Noble Household

Ahl al-Bayt أهل البيت

All the Noble Companions

As-Sahābah الصحابة

Especially

Hazrath Imam Husayn ibn Ali رضي الله عنه

The Saviour of Pure Islam, dearly beloved of the Holy Prophet ﷺ

The Martyrs of Karbala

Who taught the Community of the Holy Prophet Muhammad ﷺ not to submit to a tyrant and tyranny and, if need be, to offer one's life for truth.

My Master

Hazrath Soofie Saheb رضي الله عنه

The Sufi Masters

Of the

Qadri, Chishti, Suharwardi and Naqshbandi Sufi Orders

Who have not strayed from the original teachings of

Ahl as-Sunnah wa'l-Jamā'ah أهل السنة والجماعة due to ignorance or religious/political/ economic convenience and for the perpetual blessings all the deceased of the Community of Lovers

Especially my grandparents

Hazrath Abd Al-Qaadir Soofi Siddiqui رضي الله عنه

***Sayyida* Khatun Bibi Soofi** رضي الله عنها

My father

Ghulam Muhayuddeen Soofi Siddiqui

And

Mrs. Sabera Bibi Khan of Rustenburg

Daughter of **Mr. Ghulam Hussain Nassir**

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Say (O My Beloved Holy Prophet Muhammad ﷺ), 'I ask no other reward of you except love of my family'

[Holy Qur'aan 42nd Sura, *ash-Shūrā* (the Consultation)الشُّوْرٰى Verse 23]

وَالَّذِي نَفْسِي بِيَدِه لاَ يَدْخُلُ قَلْبَ رَجُلٍ الإِيْمَانُ حَتَّي يُحِبَّكُمْ لِلّهِ وَلِرَسُوْلِه وَ لِقَرَابَتِي

I swear by Him in whose Grasp of Power my life is (Allah ﷻ)! Faith (*Imaan*) will never enter the hearts of any person who does not love my relatives for the sake of Allah ﷻ and their being my family[1]

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالْحَاكِمُ وَالْبَزَّارُ

Dedicated to my beloved Mother and Father who Descended from two different oceans of spirituality Yet, showered me with love, despite their separation To my two sisters, Irma and Sherbanu

And

To my beloved wife Rooksana,
My dearly loved son Kamil Ahmad

And

My adorable daughters, Fatimah Zahra and Rif'at Khatoon

رَبِّ اشْرَحْ لِي صَدْرِي

O my Lord, expand my Centre of Perception صَدْر for me

[Holy Qur'aan, 20th Sura, *Tāhā* طهٰ: Verse 25]

No one gets to heaven by following the rules or breaking them.
Heaven must burst forth from your centre of perception; the *sadr* صَدْر

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اَمَّابَعْدُ! فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Allah ﷻ' Blessed Name I begin with, the Most Compassionate the Ever Merciful. O Allah ﷻ, send benediction upon Our Master Muhammad ﷺ, his Blessed Family, Noble Companions and Gracious Wives just as You love and You desire for them. Allah ﷻ be praised, Lord of the Worlds, Who has guided us to a faith of boundless compassion and love, Islam! Made us follow the way of His Beloved Holy Prophet Muhammad ﷺ, the single Source of Being, Source of the Intricate Evolution of an ever expanding Universe. May the love dispensed by the Intimates of Allah ﷻ, guide us upon the Path of Return to the Source, transform us into Beacons of Light that guide others, who wander among shadows, back to the Source of Light, the exalted Muhammad ﷺ of Light, upon whom was revealed the Light of Divine Guidance. Light upon Light is the Illumined Qur'aan, May this Light of Guidance stream into every human heart, making it conscious of His living presence in human affairs. So that with every breath we take refuge in The Living Truth alone released from bondage, truly following the First Light, Beloved of Allah ﷻ, Perfect Soul, Moon of Tenderness, Forever Resplendent, Sun of Knowledge, Guide of Guides, the Most Beloved of Allah ﷻ , Muhammad of Light ﷺ.

لا إله إلا الله محمد رسول الله

Kisses of Loving Respect to the hands and feet of all the Holy Prophets of Allah ﷻ; to the Holy Household and the Companions of our Master, Muhammad ﷺ, The Intimates and the *Awliya Allah* ﷻ, who inherit the spiritual wealth of the Prophets.

الصَّلٰوةُ وَاسَّلَامُ عَلَيكَ يَارَسُوْل الله

الصَّلٰوةُ وَاسَّلَامُ عَلَيكَ يَاحَبِيب الله

Blessings and peace be upon you O Messenger of Allah,
Blessings and peace be upon you O Beloved of Allah,
Heartfelt and Profound greetings to your Sublime Soul, O Incomparable
Prophet and Uniquely Beloved one of Allah ﷻ

These writings flow through the Blessings of the Cupbearer of Divine Love, My Master, Hazrath Sufi Sahib ؒ, lovingly transmitted on the Initiatory Line of the Chishti Sufi Order, into this lowly slave's essence, by my Spiritual Guide, The Dispenser of Divine Wine; Hazrath Ghulam Muhayuddin Kazi *Chishti Nizami Habibi Soofie*.

Irshad Soofi Siddiqui 10th Muharram 1432 / 16 December 2010

INTRODUCTION TO VOLUME TWO

O Allah ﷻ for the sake of the honour the Holy Prophet Muhammad ﷺ, the Splendour of Allah ﷻ, the Cause of Creation; Hazrath Fatima Zahra ؓ, the Mother of Her Father, the First Pole (*Qutb*) in Islam, the Imam of her Age, who is the origin (*umm*) of the Two Divine Lights , Imam al-Hasan ؓ and Imam al-Husayn ؓ and the Lion of Allah ﷻ and Door to the City of All-Knowledge, Imam Ali ibn Abi Talib I ask You to grant us immense love for the Holy Prophet Muhammad ﷺ and acquaint us with his reality and rank, make us fit to follow him and uphold his manners and his way, join us with him and allow us a vision of him, and encourage us with his conversation free off all hindrances, attachments, means and veils, pleasing our ears with the delights of his addressing us. Prepare us to meet him and make us fit for his service.

Make my request for Your blessings him a perfect and absolutely pure and purified shining light which dispels all darkness and gloom, all doubt and association, all unbelief all falsehood and all iniquity and make it a means of my increasing in sincerity and a way of obtaining the Highest Station of Sincerity and Distinction so that there remains for me no Lord but You and so that I am fit for Your Presence and I am one of Your Distinguished People holding firm to his manners and his way, Allah ﷻ 's blessings and peace be upon him, his family, his Companions and all the People of his House at every moment and on every occasion.

I wrote my first book **Islam the Sunni Way**; then the brief version of **Madinah to Karbala,** thereafter **the lectures of Maulana Shafi Okarvi** ؓ translated from the Urdu recordings into English in a book named **Discourses of Love**. In 2010
I wrote '**Attack on the Spiritual Heart of Islam**'. I now present to you the **revised comprehensive version of Madinah to Karbala, in two volumes** after eight years, hopefully wiser and able to present it with more research. The **first volume** covered the period **from the Holy Prophet Muhammad ﷺ to the Caliphate of Hazrath Ali** ؓ whilst this second volume covers from **Imam Hasan ؓ to Karbala and beyond**. I would like to express my gratitude to Azam Paruk for assistance in the formatting.

Some people, under the impact of present day Protestant Islam, disguised in the garb of *Salafi*, do not accept the authenticity of a hadith unless it is accepted by particular scholars. Therefore, I have taken *Ahadith* from the *Sihah Sittah*[2] The six major Hadith collections الكتب السته; *al-Kutub al-Sittah* printed by Darussalam Publications, having their headquarters in occupied 'so-called' Saudi Arabia. I have quoted books from Hafiz Ismail ibn Kathir[3] ابن كثير, Hafiz Taqi ad-Din Ahmad ibn Taymiyyah[4] ابن تيمية, Hafiz Ibn Qayyim Al-Jawziyya[5], Qadi ash-Shawkani[6], Muhammad ibn 'Abd Al-Wahab[7] which, ironically, are also in original books of Hadith, which the present day Wahabis and Salafis dismiss as unauthentic. Imam Ibn Qudamah ابن قدامة [1147CE/541AH to 1223

AD / 620 AH] was a noted Islamic scholar of the Hanbali *Madhhab*, author of many treatises of Hanbali jurisprudence and doctrine, including *al-Mughni* (the most widely known textbook of *Hanbali fiqh* and *Al-Ruqqah wal-Bukaa* (a treatise on Sufism). He met Shaykh Abd al-Qaadir Jilaani ﷺ stayed at his school, learned from him, became his *murid* and was granted the *khirqa* of *Khilafat* from him. Readers will be surprised to know that he is the grand-Shaykh of Hafiz Taqi ad-Din Ahmad ibn Taymiyyah, the guru of the Saudis.

This is not my work but a transmission from my *Murshid*, Hazrath Ghulam Muhayuddin Qazi *Chishti Nizami Habibi Soofie*.
All praise is due to Allah ﷻ and all shortcomings are mine.
Irshad Soofi Siddiqui

10th Muharram 1432
16th December 2010

THE VIRTUES OF HAZRATH FATIMAH ZAHRA

Prior to proceeding with the history, as it unfolded after the passing of Hazrath Ali into the realm of Divine Beauty, it is imperative that I expound further on the innumerable virtues of Hazrath Fatimah and her two blessed sons.

Allah ﷻ says in the Holy Qur'aan in the 3rd Sura, *Aal 'Imraan* (the Family of *Imraan*) آل عِمْرَان in verse 42:

وَإِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللّهَ اصْطَفَاكِ وَطَهَّرَكِ
وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

And when the angels said: 'O Maryam (Mary), surely Allah ﷻ
has chosen you and has blessed you with purity and has **exalted
you today** over all the women of the world.

Allama Muhammad Iqbal[8] علامہ محمد اقبال [November 9, 1877 Sialkot- April 21, 1938 Lahore] says:

مریم از یک نسبت عیسی عزیز
از سہ نسبت حضرت زہرا عزیز

Maryam ab yak nisbate Esa Azeez; az seh nisbat Hazrate Zahra Azeez

Maryam attained her distinction through the sole
connection of being the mother of Jesus
Whilst Hazrath Fatimah has attained distinction through
three unique connections

نور چشم رحمۃللعالمین
آن امام اولین وآخرین

Nure chasme Rahmatullillaalamien, aa immaame awalien wa aakharien

She is (first) the light of the eye of the Holy Prophet ﷺ, Mercy to the Universe, the leader of the first (those who preceded him) to the last (those who will come after him) in creation

بانوی آن تاج دار ہل اتی

مرتضی، مشکل گشا، شیر خدا

Baanue aa taajidare 'hal atta'; Murtaza Mushkil ku Shah, Shere Khuda,

She is (secondly) the wife of Hazrath Ali ؓ, who wears the Crown of *Hal Atta*, the Dispeller of Troubles, and the Lion of Allah ﷻ

(Her father being the Leader of all Prophets, and husband being the Leader of All the *Awliya*)

مادر آن مرکز پرگار عشق

مادر آن کاروان سالار عشق

Maadare aa markaze parkaar ishq aur Maadare aa kaarwan saalare Ishq

She is (thirdly) the mother of the Leader of All Martyrs, the Centre of the axis of *Ishq*, and the Leader of the Caravan of Lovers

Birth and Titles

Fatimah ؓ فاطمة; [605 or 615/632 CE] was a daughter of the Holy Prophet Muhammad ﷺ from his first wife Khadijah bint Khuwaylid ؓ. There are differences of opinion on the exact date of her birth, but the widely accepted view is that she was born five years before the first Qur'aanic revelations, during the time of the rebuilding of the Kaaba in 605 CE. She is the fourth daughter of the Holy Prophet ﷺ and Hazrath Khadijah ؓ after Zainab ؓ, Ruqayyah ؓ, and Umm Kulthum ؓ. The status of Hazrath Fatimah Zahra ؓ amongst the four is the highest. There are many reasons for this. Firstly, the first three daughters were born prior to the announcement of Prophethood. Hazrath Fatimah Zahra ؓ was born a year after the announcement of Prophethood. She was born and reared in the full light of Prophethood. Secondly, The Holy Prophet ﷺ's progeny was to continue via her. Thirdly, Hazrath Fatimah Zahra ؓ,'s youth was spent in purity. Her mother Hazrath Khadijah ؓ was her

teacher and she grew up in the blessed company of the Holy Prophet ﷺ, whilst revelation descended. The 3rd of Ramadaan is the date that *Sayyidae Kainaat* (The Leader of the Women of the World); *Sayyidae Nisaae Aalamien* (the superior-most woman in the universe); *Sayyidae Nisaae ahle Jannah* (The Leader of the Women of Paradise); *al-Batul* (the spotless and pure one); Hazrath Fatimah Zahra ﵂ was ushered into the Realm of Divine Beauty. *Sayyida* Fatimah ﵂ has many names. According to Imam Jaafar as-Sadiq ﵁:

> Fatimah ﵂ has nine names with Allah ﷻ. They are: Fatimah, *as-Siddiqua* (the Champion of the Truth), *al-Mubarakah* (the Blessed), *at-Tahirah* (the Pure), *az-Zakiyyah* (the Unblemished), *ar-Radiyah* (the one content with Allah ﷻ's pleasure), *al-Mardiyyah* (the one pleasing to Allah ﷻ), *al-Muhaddathah* (the one spoken to by angels) and *az-Zahirah* (the Luminous).

Sayyidina Imam Ali ibn Musa al-Rida ﵁ reports that the Holy Prophet Muhammad ﷺ declared:

> I named my daughter Fatimah (the Weaned One) because Allah ﷻ weaned her and those who love her from the Fire.

The Holy Prophet ﷺ also called her *al-Batul* (the spotless and pure one), and said to Ayesha ﵂:

> O Humayra (fair one), Fatimah is not like the women of human kind, nor does she suffer the illness you (women) suffer!

This is explained in another hadith which asserts that she never menstruated. It is likewise reported on the authority of Anas bin Malik ﵁, who heard Umm Sulaym ﵂, the wife of Abu Talhah al-Ansari ﵁, say:

> Fatimah never experienced the blood of menstruation or post-birth bleeding, for she was created from the waters of Paradise.

This is because when the Messenger of Allah ﷺ was transported to heaven, he entered Paradise, where he ate of its fruits and drank its water.

In the collection of Imam Haakim[9] in *Mustadrak*[10] it is mentioned through a narration by Hazrath Ali ﵁ that she was named 'Fatimah', which is derived from '*fatmun*' which means '*to be withheld or preserved from*'. It has been narrated in hadith that she and her true lovers are '*withheld or*

preserved from' the fire of hell. Her title '*Batool*' is derived from '*batala*' which means '*one annihilated in the service (ibadah) of Allah* ﷻ', thus being pure and unblemished. Her title '*Zahra*' means '*flower*' since she was the Garden of Holy Prophet ﷺ from which emanated all the flowers of his household. '*az-Zahra*' also means 'the shining manifest one' since all the illuminated personalities, the lineage of the Holy Prophet ﷺ, was ushered through her.

Four Superior Women of the Universe

I quoted the 42nd verse of the Holy Qur'aan from the 3rd Sura, *Aal 'Imraan* (the Family of *'Imraan*) آل عِمْرَان in which Allah ﷻ speaks of Hazrath Maryam عليها السلام. The angels addressed the blessed mother of Hazrath Isa عليه السلام, Hazrath Maryam عليها السلام and told her:

إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

Surely Allah ﷻ has chosen you and has blessed you with purity and has exalted you today over all the women of the world.

Imam al-Qurtubi[11] القرطبي (1214 – 1273 CE) and many other commentators of the Holy Qur'aan have stated, regarding this verse referring to many a*hadith*. Hazrath Abu Hurraira رضي الله عنه; Hazrath Abdullah bin Abbas رضي الله عنه and Hazrath Salih رضي الله عنه narrate that the Holy Prophet Muhammad ﷺ has stated that four women are superior to all the women of the universe.[12]

عن بن عباس رضي الله عنه، قال: خط رسول الله صلى الله عليه وسلم في الأرض أربعة خطوط. قال: تدرون ما هذا؟ فقالوا: الله و رسوله أعلم. فقال رسول الله صلى الله عليه وسلم: أفضل نساء أهل الجنة: خديجة بنت خويلد، و فاطمة بنت محمد، و آسية بنت مزاحم امرأة فرعون، و مريم ابنة عمران رضي الله عنهن اجمعين.

Abdullah ibn Abbas رضي الله عنه narrates that the Holy Prophet ﷺ drew four lines on the ground and asked, "Do you know what this

is?" The companions replied, "Allah ﷻ and His Messenger ﷺ know better." Then the Holy Prophet ﷺ said, "From the women of Paradise four are superior to others: Khadijah the daughter of Khuwaylid, Fatimah the daughter of Muhammad, Asiyah the daughter of Mazahim the wife of Pharaoh and Maryam the daughter of Imran."

عن صالح قال: قالت عائشة لفاطمة بنت رسول الله صلى الله عليه وسلم: ألا أبشرك أني سمعت رسول الله صلى الله عليه وسلم يقول: سيدات أهل الجنة أربع: مريم بنت عمران، و فاطمة بنت رسول الله صلي الله عليه وسلم، خديجة بنت خويلد، و آسية أمرأة فرعون.

Salih ﷺ narrates that Ayesha ﷺ said to Fatimah ﷺ, "Shall I not tell you some good news? I have heard the Holy Prophet ﷺ say that only four women are the leaders of the women of Paradise: Maryam daughter of Imran, Fatimah daughter of the Messenger of Allah ﷺ, Khadijah daughter of Khuwaylid and Pharaoh's wife, Asiyah."[13]

These four are Hazrath Maryam ﷺ the mother of Isa ﷺ; Hazrath Asiyah ﷺ the wife of Pharaoh who reared the great prophet Hazrath Musa ﷺ; Hazrath Khadijah ﷺ, the wife of the Holy Prophet Muhammad ﷺ, who is also given the title *Muhsina-e-Islam* (The Charitable One for Islam) and Hazrath Fatimah Zahra ﷺ .

Proximity to the Holy Prophet ﷺ

Hazrath Fatimah Zahra ﷺ was born a year after the announcement of Prophethood. This is based on multiply transmitted hadith or *maroof* narration. This tells us that she was five years old, being in a blessed house when Divine Revelation (*Wahi*) began descending. Thus she was witness to the descent of *wahi* from childhood. She also witnessed every atrocity committed upon the Holy Prophet Muhammad ﷺ when he began calling towards Islam. In this connection let me recall some incidents.

The Holy Prophet Muhammad ﷺ is standing in the vicinity of the Holy Kaaba and the disbelievers (*kuffaar*) and polytheists (*mushrikeen*) attacked him. Whilst the Holy Prophet ﷺ was in the position of prostration (*sajda*) they threw the intestines of a camel on his blessed back; they attempted to choke his blessed neck and then they ran away. Hazrath Abu Bakr Siddique ؓ was nearby and he began pursuing the perpetrators to defend the Holy Prophet Muhammad ﷺ. The blessed infant Hazrath Fatimah Zahra ؓ embraces the Holy Prophet ﷺ, begins crying and with her little hands removes the intestines from the blessed clothing and body of the Holy Prophet Muhammad ﷺ whilst cursing those that perpetrated this act of cruelty on her father.

When she was ten years old she was part of the three year boycott instituted upon the Holy Prophet ﷺ and his family and followers. She also has the unique status that on the night when the Holy Prophet Muhammad ﷺ was taken on the *Mi'raaj* she was alone present in that house with her beloved father. When Hazrath Jibra'eel ؑ came for the Holy Prophet ﷺ; Hazrath Fatimah ؑ received him. This point needs special attention. Hazrath Jibra'eel ؑ, who is not restricted by any physical barriers used to knock on the door and seek permission to enter into the presence of the Holy Prophet Muhammad ﷺ, because, Hazrath Fatimah ؓ was present. The nine year old Hazrath Fatimah ؑ received Hazrath Jibra'eel ؑ who was waiting outside the house, and asked him , who was in a human form:

> Sir, who do you want to meet?

Hazrath Jibra'eel ؑ replied:

> I want to meet the Holy Prophet Muhammad ﷺ.

She goes inside alone and reports to the Holy Prophet ﷺ that a man of a certain description wants to meet him. The Holy Prophet Muhammad ﷺ then grants permission for Hazrath Jibra'eel ؑ to come in.

On the night of the migration (*hijrah*) Hazrath Fatimah ؑ, the other daughters, the blessed wives and family members were with the Holy Prophet Muhammad ﷺ. The family (*ahl al-Bayt*) were left behind, due to the intensity of the situation, when the Holy Prophet Muhammad ﷺ left

the house. They migrated later with camels and provisions provided by Hazrath Abu Bakr Siddique ﷺ in a convoy.

Marriage under Divine Command

In Madinah Shareef on the return from the Battle of Badr, after about 5 to 6 months, Hazrath Anas ﷺ narrates that whilst the Holy Prophet Muhammad ﷺ was sitting in the gathering of his Companions *wahi* descended on the Holy Prophet ﷺ. When the Holy Prophet ﷺ came out of the state of the descent of *wahi* he asked the companions:

'Do you know who visited me now?'

The companions answered:

'Allah ﷻ and His Messenger ﷺ know best'

The Holy Prophet ﷺ said:

> Hazrath Jibra'eel ﷺ came to me and Allah ﷻ sent a message with him that I should marry Hazrath Fatimah ﷺ to Hazrath Ali ﷺ.

The marriage has been discussed in volume one.

The most beloved of the Holy Prophet ﷺ

There is a narration in the collection of Tirmidhi[14], narrated by Jumai bin Umair Taymi ﷺ:

عن جُمَيع بن عُمير التيمي، قال: دخلت مع عمتي على
عائشة، فسئلت أي الناس كان أحب إلى رسول الله صلى
الله عليه وسلم؟ قالت: فاطمة، فقيل: من الرجال؟ قالت:
زوجها، إن كان ما علمت صواما قواما

> Jumai bin Umair Taymi ﷺ narrates that he visited Ayesha ﷺ in the company of his paternal aunt and asked her, "Who was the most beloved to the Holy Prophet ﷺ?" The Mother of the Believers ﷺ replied, "Fatimah." "And who from among the men?" again she was asked. She replied, "Her husband. As far as I know he fasts a great deal and he often stays awake at length during nights in order to worship Allah ﷻ."[15]

[Jaami at-Tirmidhi, Volume 6, Chapters on *al-Manaqib*, Chapter 60: About what has been related about the virtues of Fatimah bint Muhammad, Page 490, Hadith Number 3874]

Ponder on this hadith. When Hazrath Aisha Siddiqua ﵂ was asked as to whom the Holy Prophet ﷺ loved most of all, she said that from the women Hazrath Fatimah ﵂ and from the males Hazrath Ali ﵁. On the other hand, when Hazrath Fatimah ﵂ was asked as to whom the Holy Prophet ﷺ loved most of all, she said it was Hazrath Aisha Siddiqua ﵂ as to whom the Holy Prophet ﷺ loved most of all from the males she said Abu Bakr Siddique ﵁ . These two great women gave different answers due to the fact that these people of Allah ﷻ, are so humble that they will always give others precedence over themselves. Allah ﷻ says in 59th Sura, *al-Hashr* (the Gathering) الْحَشْر, verse 9:

وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

(They) give others preference over themselves ...

This is the recognizing feature of the People of Allah ﷻ. Hazrath Ayesha ﵂ asked Hazrath Fatimah ﵂ once as to who was more meritorious between both of them. Hazrath Fatimah ﵂ replied that since she was loved by the Holy Prophet ﷺ, who said that she was a part of him, this gave her greater merit than Hazrath Ayesha ﵂. So the fact that the Holy Prophet ﷺ is the most meritorious, a piece of him is also most meritorious. Hazrath Aisha ﵂ replied that Hazrath Fatimah ﵂ did indeed excel her on those grounds but if one looks at destiny then the fact that every woman will be with her husband in the next world, made her more meritorious since she will be with the Holy Prophet ﷺ and Hazrath Fatimah ﵂ will be with Hazrath Ali ﵁. Hazrath Fatimah ﵂ became silent. Hazrath Ayesha Siddiqua ﵂ stood up and kissed Hazrath Fatimah ﵂ on the forehead and said:

> O Fatimah! If only I could have been a strand of hair on your head. You surely are the beloved of the Holy Prophet ﷺ.

It is the majority view that from his entire household (*ahl*) the Holy Prophet Muhammad ﷺ loved Fatimah ﵂ the most:

The Virtues of Hazrath Fatimah Zahra ﵂

عن أبي سلمة بن عبد الرحمن، قال أخبرني أسامة بن زيد، قال: كنت جالسا إذ جاء علي و العباس رضي الله عنهما يستأذنان، فقالا: يا أسامةَ! استأذن لنا على رسول الله صلى الله عليه وسلم، فقلت: يا رسول الله! علي و العباس يستأذنان، فقال: أتدري، ما جاء بهما؟ قلت: لا، فقال النبي صلى الله عليه وسلم لكني أدري، فأذن لهما، فدخلا، فقالا: يا رسول الله! جئناك نسألك أي أهلك أحب إليك؟ قال: فاطمة بنت محمد.

> Abu Salamah bin Abd-ur-Rahman ﵁ narrates that Usamah bin Zayd ﵁ told him, "I was sitting when Ali ﵁ and Abbas ﵁ came to seek permission and said, 'Usama, request permission from the Holy Prophet ﷺ for us to enter.' I said, 'O Messenger of Allah ﷺ! Ali and Abbas request permission to enter.' The Holy Prophet ﷺ said, 'Do you know why they have come?' 'No,' I replied. He ﷺ said, 'But I know. Let them in.' They entered and they said, 'Oh Messenger of Allah ﷺ! We have come to you to ask you that who from 'the people of your house' is most beloved to you.' The Holy Prophet ﷺ replied, 'Fatimah daughter of Muhammad.'"[16]

This love of the Holy Prophet Muhammad ﷺ directed towards Hazrath Fatimah ﵂ enhanced her status and state beyond our limited understanding. Hazrath Umar Farouk ﵁ narrates that he went to Hazrath Fatimah ﵂ and expressed:

عن عمر رضي الله عنه أنه دخل على فاطمة بنت رسول الله صلى الله عليه وسلم، فقال: يا فاطمة! والله! ما رأيت أحدا أحب إلى رسول الله صلى الله عليه وسلم منك، والله! ما

كان أحد من الناس بعد أبيك صلى الله عليه وسلم أحب إلى منك

Umar bin Khattab رضي الله عنه says that he went to the house of Fatimah رضي الله عنها the daughter of the Messenger of Allah ﷺ and said, "Oh Fatimah! I swear by Allah that I have not seen anyone who is dearer to the Messenger of Allah ﷺ than you. I swear by Allah ﷻ that nobody is dearer to me than you after your father ﷺ."[17]

Is it not logical that such a devoted household should bear children that would preserve the *deen* of Islam by sacrificing their lives?

The leader of the women of all the worlds

There is a *Mutafak Alai* (Agreed upon by Imam Bukhari and Muslim)[18] Hadith, and reported in many other books of hadith, narrated by Hazrath Fatimah رضي الله عنها herself that the Holy Prophet Muhammad ﷺ said:

يا فاطمة! ألا ترضين أن تكوني سيدة نساء العالمين

O Fatimah! Are you not pleased with the fact that you are the leader of the women of all the worlds?

This is also reported by Hazrath Ayesha Siddiqua رضي الله عنها and Hazrath Abu Hurraira رضي الله عنه[19]. The occasion of this statement was when Bibi Fatimah رضي الله عنها was pained on receiving the indication that the Holy Prophet Muhammad ﷺ was going to leave this physical world for the Realm of Divine Beauty. The Holy Prophet Muhammad ﷺ made this statement in the presence of all his wives, The Mothers of the Faithful. He asked Hazrath Fatimah رضي الله عنها to sit and he whispered into her ear. When the Holy Prophet Muhammad ﷺ whispered the first statement she cried and after the second statement she smiled. Later on Hazrath Ayesha Siddiqua رضي الله عنها asked Hazrath Fatimah رضي الله عنها as to the reason for her crying and thereafter smiling. The Hadith is as follows:

مرحبا بابنتي. ثم أجلسها عن يمينه أو عن شماله، ثم أسر إليها حديثا فبكت فقلت لها: لم تبكين؟ ثم أسر إليها حديثا

فضحكت، فقلت: ما رأيت كاليوم فرحا أقرب من حزن، فسألتها عما قال، فقالت: ما كنت لأفشي سر رسول الله صلى الله عليه وسلم حتى قبض النبي صلى الله عليه وسلم فسألتها، فقالت: أسر إلي: إن جبريل كان يعارضني القرآن كل سنة مرة، وإنه عارضني العام مرتين، ولا أراه إلا حضر أجلي، وإنك أول أهل بيتي لحاقا بي. فبكيت، فقال: أما ترضين، أن تكوني سيدة نساء أهل الجنة، أو نساء المؤمنين! فضحكت لذلك

Ayesha ﷺ narrates, "Fatimaḥ ﷺ came and her way of walking was just like that of the Holy Prophet ﷺ. The Holy Prophet ﷺ welcomed his beloved daughter and seated her on his right hand side or on the left hand side. Then he whispered something to her which made her cry. So I asked her why she was crying. Then the Holy Prophet ﷺ whispered something to her and she laughed. So I said, 'I have never seen happiness so close to sadness as I have seen today.' I asked (Fatimah ﷺ), 'What did the Holy Prophet ﷺ say?' She replied, 'I cannot disclose the secret of the Messenger of Allah ﷺ' When the Holy Prophet ﷺ passed away I asked her again (about this incident) and she replied, 'The Holy Prophet ﷺ whispered to me, 'Every year Jibra'eel recites the whole of the Qur'aan with me once but this year he has recited it twice. I am sure that the end of my time in this world has come and indeed you are the first from my family (*ahl al-Bayt*) who will come to me.' This made me cry. Then the Holy Prophet ﷺ whispered, 'Are you not happy with the fact that you are the leader of the women of Paradise or the leader of all Muslim women.' To this I laughed.'"[20]

[Sahih Bukhari, Vol 8, The Book of Asking Permission Chapter 43; Page 170, Hadith Number 6285;6286 see also Vol 4, pages 495 and 496 hadith 3623 to 3626]

Part of the Holy Prophet ﷺ

It is recorded by Imam Bukhari[21], Imam Tirmidhi and Imam Haakim in *Mustadrak* narrates from ibn Zubayr ؓ:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَاطِمَةُ بِضْعَةٌ مِنِّي فَمَنْ أَغْضَبَهَا أَغْضَبَنِي

Miswar bin Makhramah ؓ narrates that the Messenger of Allah ﷺ said, "Fatimah is a part of me. Therefore, whosoever angers her angers me."[22]

[Sahih Bukhari, Vol 5, The Virtues of the Companions of the Prophet, Chapter 29; Page 74, Hadith Number 3767]

As regards the words بَضْعَةُ مِنِّى the scholars have generally translated as 'a part of my blessed body'. But what is the uniqueness of this expression of love by a 'unique father' for his 'unique daughter'? The word بَضْعَ has two usages in the Arabic language one is with regard to numbers which I will not expound now but the second meaning of بَضْعَةُ means 'innermost piece of my heart'. She is spiritually the inner recess of the 'Soul of the Universe'. In *Al-Mu'jam al-Kabeer* [23] Al-Tabarani[24] [(260 AH (821 CE) 360 AH (918 CE)] records a hadith with a sound chain:

عن علي رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم لفاطمة: إن الله يغضب لغضبك، و يرضى لرضاك

Ali ؓ narrates that the Holy Prophet ﷺ said to Fatimah ؓ, "Indeed Allah ﷻ becomes angry when you are angry and He is pleased when you are pleased."[25]

Imam al-Hakim al-Nishaburi[26] (d. 403 AH) and Al-Tabarani[27] [(260 AH (821 CE) 360 AH (918 CE)] have recorded a hadith with the words:

عن المسور رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: فاطمة شجنة منى يبسطنى ما بسطها و يقبضنى ما قبضها

The Virtues of Hazrath Fatimah Zahra ﷺ

Miswar ؓ narrates that the Messenger of Allah ﷺ said,
"Fatimah is my fruitful branch (*shujnatan*), I am pleased with
what pleases her and I am troubled by whatever troubles her."[28]

Undoubtedly she was the fruitful branch that produced Imam Hasan ؓ and Imam Husayn ؓ. If one wants a taste of the fruit of the branch of Mustafa ﷺ (*Shajrae Mustafa*) then it is found in these two Imams. He also said in this hadith:

Whosoever troubles Fatimah ؓ has troubled me

Leading personality of the Day of Judgment

In the collection of Imam Haakim[29]in *Mustadrak*[30]and in the collection of Imam Hamnbal[31] in a Book written on the virtues of the companions, *Kitaab al-Fada'il as-Sahaba* a hadith is recorded wherein Hazrath Ali ؓ narrates:

عن علي رضي الله عنه، قال: سمعت النبي صلى الله عليه
وسلم يقول: إذا كان يوم القيامة نادى مناد من وراء
الحجاب: يا أهل الجمع! غضوا أبصاركم عن فاطمة بنت
محمد صلى الله عليه وسلم حتى تمر

Ali ؓ narrates: I heard the Holy Prophet ﷺ say, "On the Day of Judgment an announcer will announce from behind a veil, 'Oh people of *mahshar*! Lower your gazes until Fatimah the daughter of Muhammad ﷺ passes.'"[32]

It is also reported she will pass by wearing two red garments and in another it states two green garments.

عن علي رضي الله عنه، قال: قال النبي صلى الله عليه
وسلم: إذا كان يوم القيامة، قيل: يا أهل الجمع! غضوا
أبصاركم لتمر فاطمة بنت رسول الله صلى الله عليه وسلم
فتمر و عليها ريطتان خضراوان.

قال أبو مسلم: قال لي أبو قلابة وكان معنا عبد الحميد أنه

قال: حمراوان.

Ali ﷺ narrates that the Holy Prophet ﷺ said, "On the Day of Judgment it will be said, 'Oh people of *mahshar*! Lower your gazes so that the daughter of the Messenger of Allah ﷺ may pass.' She will pass through wearing two **green garments**. "Abu Muslim said that when Abd-ul-Hameed was with us, Qalabah told me that the Holy Prophet ﷺ said, "(Fatimah will pass wearing) two **red garments**."[33]

This hadith compels us to conclude besides being the 'Leading women of the world' she will be the 'leading personality of the Day of Judgment' after the Holy Prophet Muhammad ﷺ ; for this command will not be given for any other personality. It is also mentioned in hadith that she will pass by, surrounded by seventy thousand servants from *al-hur-ul-ain* الحور العين (superior female servants in Paradise)[34] who will appear as 'flashes of lightning'كالبرق اللامع . These hadith have also been reported by Hazrath Abu Hurraira ﷺ, Hazrath Abu Bakr Siddique ﷺ and Hazrath Ayesha Siddiqua ﷺ. I mention this because the religio-Political circles portray an enmity between the Household of the Holy Prophet ﷺ (*Ahl al-Bayt*), The Rightly guided Caliphs (*Khulafae Rashidun*) and Pure wives of the Holy Prophet ﷺ (*Azwaje Mutaharaat*). Will those that have a rivalry narrate virtues of their enemies? These falsehoods were introduced later when Muslims became divided into sects, during the Umayyad and Abbasid Caliphates, and false hadith were introduced into Islamic literature to divide Muslims further by 'so-called scholars' having sectarian bias.

The relationship and intercession of the Holy Prophet Muhammad ﷺ's family will be operational even on the Day of Judgment.

عن عمر بن الخطاب رضى الله عنه قال : سمعت رسول الله

صلي الله عليه وآله وسلم يقول : كل سبب و نسب منقطع

The Virtues of Hazrath Fatimah Zahra ﷺ

يوم القيامة ما خلا سببي و نسبي كل ولد أب فان عصبتهم لأبيهم ما خلا ولد فاطمه فإني أنا ابوهم و عصبتهم.

Umar ﷺ reports, "I heard the Messenger of Allah ﷺ say, 'Except for my family and my relationship, every family and relationship will be broken on the Day of Judgment.'"[35]

The same has been reported by Hazrath Abdullah bin Zubayr ﷺ and Hazrath Abdullah ibn Abbas ﷺ. Every **other family relationship will be annihilated (*fana*)** except the **family relationship of the Holy Prophet Muhammad** ﷺ it will **remain (*baqa*)**.

Resembled the Holy Prophet ﷺ Most

A Hadith has been reported by many companions including Hazrath Ayesha Siddiqua ﷺ:

عن عائشة أم المؤمنين رضي الله عنها، قالت: ما رأيت أحدا أشبه سمتا و دلا و هديا برسول الله صلى الله عليه وسلم في قيامها و قعودها من فاطمة بنت رسول الله صلى الله عليه وسلم.

The Mother of the Believers Ayesha ﷺ narrates: "I have not seen anyone who resembled the Holy Prophet ﷺ more in manners, habits, character and in the method of sitting and standing than Fatimah the daughter of the Messenger of Allah ﷺ."[36]

This is the *fatwa* of the Mother of the Believers, that the greatest personality after the Holy Prophet Muhammad ﷺ was Hazrath Fatimah ﷺ. It is these qualities that were passed on by this blessed mother to her two sons:

الحسن أشبه برسول الله صلي الله عليه وآله وسلم ما بين
الصدر إلي الراس، والحسين أشبه بالنبي صلي الله عليه وآله
وسلم ما كان أسفل من ذلک.

Hazrath Ali ﷺ narrates that:
'Hasan ﷺ looked exactly like the Holy Prophet Muhammad ﷺ from the chest to the head whilst Husayn ﷺ looked exactly like the Holy Prophet Muhammad ﷺ from the chest to the feet[37]

After the passing from this physical realm of the Holy Prophet Muhammad ﷺ, if anyone desired to see the Holy Prophet ﷺ the companions called at the House of Hazrath Ali ﷺ, just to see Imam Hasan ﷺ and Husayn ﷺ.

Holy Prophet ﷺ used to stand to welcome Fatimah ﷺ

Hazrath Ayesha Siddiqua ﷺ reports that the Holy Prophet Muhammad ﷺ used to stand to welcome Hazrath Fatimah ﷺ:

عن عائشة أم المؤمنين رضي الله عنها قالت: كان رسول الله
صلى الله عليه وسلم إذا رآها قد أقبلت رحب بها، ثم قام
إليها فقبلها، ثم أخذ بيدها فجاء بها حتى يجلسها في مكانه:
و كانت إذا رأت النبي صلى الله عليه وسلم رحبت به، ثم
قامت إليه فقبلته صلى الله عليه وسلم.

The Mother of the Believers Ayesha ﷺ narrates that when the Holy Prophet ﷺ used to see Fatimah coming he would welcome her, then he ﷺ would stand up for her, kiss her, bring her inside by holding her hand and seat her in his own place. Whenever Fatimah ﷺ saw the Holy Prophet ﷺ arrive, she used to welcome him, stand up for him and kiss the Holy Prophet ﷺ[38]

Two points are to be noted in this Hadith. The Holy Prophet ﷺ used to stand on the arrival of Hazrath Fatimah ﷺ. The Holy Prophet ﷺ stood out of love *(shafqat)*, for he is of a higher status than Hazrath Fatimah ﷺ.

Hazrath Fatimah ﷺ standing for the Holy Prophet ﷺ is out of respect and reverence *(tazeem)*. He used to kiss her on the forehead and she used to kiss his blessed hand. All the companions used to stand when the Holy Prophet ﷺ stood and left a gathering. They remained standing until he ﷺ was out of view.

Passing away and Burial

Hazrath Fatimah ﷺ on her deathbed requested from Hazrath Ali ﷺ that her funeral bier *(janaza)* should not be carried as per the usual practice. At that time the body used to be carried on a wooden stretcher, the body being shrouded only or with a sheet over. Since the body shape could be seen, Hazrath Fatimah ﷺ requested that a screen be placed around the stretcher. Hazrath Asma ﷺ the wife of Hazrath Abu Bakr ﷺ told Fatimah ﷺ that she saw in Abyssinia, that they veiled the female *janaaza* and whether she should show her how? Hazrath Fatimah ﷺ replied, 'yes'. Hazrath Asma ﷺ brought big date palm leaves, tied it on the wooden stretcher and tied the tips to form a dome. She then covered it with a cloth. Hazrath Fatimah ﷺ liked this and she asked Hazrath Ali ﷺ to use the same method to carry her *janaza.* Hazrath Ali ﷺ told her that no one had done this before. Hazrath Fatimah ﷺ replied that since the divine command of veiling for women was revealed no male stranger has even seen her scarf and she did not want anyone to see her after death. She also requested that her funeral be held at night. Here again ponder that Hazrath Ali ﷺ never used the word innovation *(bidah)*. After the Holy Prophet ﷺ's death Hazrath Fatimah ﷺ lived for six months. She never smiled or laughed in those six months. After six months they saw that she laughed. When the members of her household asked her reason for laughing she said that it was the day she was going to meet her father. It was the 3rd of Ramadaan, she performed *ghusl* wore clean clothing, offered *salaah*, recited the Holy Qur'aan and on the prayer mat she placed her right palm on her right cheek and lay down. She said that there was no need to bathe her, she was leaving and she passed away. As per he dictates of the law, the wife of Hazrath Abu Bakr Siddique ﷺ, Hazrath Asma ﷺ bathed her. If there were any enmity with the Siddique household would Hazrath Asma have bathed her? Hazrath Abu Bakr Siddique ﷺ performed her *janaza salaah*. It was the Caliph of the time whose duty it

was to perform the *janaza salaah*. She was buried in The Baqi Graveyard. A great status she holds. The Mother of all *Sayyids*[39]*!*



Imam Hassan ﷺ and Husayn ﷺ

Sayiduna Imam Hassan ﷺ and Imam Husayn ﷺ

Birth

Imam Hasan ibn Ali ibn Abu Talib الحسن بن علي بن أبي طالب [born March 1, 625 CE /Ramadaan 15th, 3 AH –. 669CE / 7th or 28th Safar, 50 AH aged 47] and his younger brother Imam Husayn ibn Ali ibn Abu Talib حسين بن علي بن أبي طالب [born 8 January 626 CE/3rd Shabaan 4 AH- 10 October 680 CE/ 10th Muharram 61 AH; AD] are the son's of Fatimah ﷺ, the daughter of the Holy Prophet Muhammad ﷺ and of Ali ﷺ, the Imam of Awliya and Spiritual Guide (M*awla*) and door to knowledge and wisdom of every believer till Qiyamah. They are members of *Ahl al-Bayt* أهل البيت who fall under the special category of *Ahl al-Kisa* أهل الكساء [40] [those purified by Allah ﷻ under the cloak of the Holy Prophet Muhammad ﷺ]. Imam Hasan ﷺ is regarded as the fifth of the *al-Khulafaa'ur-Raashiduun* (The Righteous Caliphs) الخلفاء الراشدون by Imams Suyuti ﷺ, Ibn al-Arabi, and Ibn Kathir.

Names given by Allah ﷻ

It has been narrated that upon the birth of his grandsons in 3rd and 4th AH, the Holy Prophet Muhammad ﷺ was ordered by Allah ﷻ through the archangel Gabriel ﷺ to name one Hasan and the other Husayn - names that had not yet been utilised in the pre-Islamic period. According to a hadith (احمد بن حنبل، المسند، 1: 159) in the collection of Ahmad ibn Hanbal أحمد بن حنبل [41] and in many other books[42] when Hazrath Hasan ibn Ali ﷺ was born Hazrath Ali ﷺ kept his name Hamza حمزة and when Hazrath Husayn ibn Ali ﷺ was born Hazrath Ali ﷺ kept his name Jafar جعفر . The Holy Prophet Muhammad ﷺ summoned Hazrath Ali ﷺ and informed him the he ﷺ was ordered by Allah ﷻ to name them Hasan ﷺ and Husayn ﷺ. The hadith[43] is as follows:

لما ولد حسن سماه حمزة، فلما ولد حسين سماه بإسم عمه
جعفر. قال : فدعاني رسول الله صلي الله عليه وآله وسلم و
قال : إني أُمرت أن أغير إسم هٰذين. فقلت : ألله و رسوله
أعلم، فسماهما حسنا و حسيناً

Hazrath Ali ﷺ narrates that when Hasan ﷺ was born we named him Hamza and when Husayn ﷺ was born we gave him the name of his uncle Jafar. The Holy Prophet ﷺ called me (Ali) and said:
'I have been instructed to change their names'
Ali ﷺ says 'I replied that Allah ﷻ and His Messenger ﷺ know best'. Then the Holy Prophet ﷺ named them Hasan and Husayn.

Imam Al-Tabarani[44] [(260 AH (821 CE) 360 AH (918 CE)] and many others records that these names were kept in a veil of beauty by Allah ﷻ:

إن الله حجب اسم الحسن والحسين حتي سمي بهما النبي

صلي الله عليه وآله وسلم ابنيه الحسن والحسين

Mufaddal narrates that Allah ﷻ kept the names of Hasan and Husayn in a veil (of beauty) until the Holy Prophet ﷺ utilized it for his sons[45]

In another Hadith that I quoted in volume one, three sons are mentioned. Imam Ibn al-Athir[46] also narrates the incident in his book, *Usud al-Ghabah fi Ma'rifah al-Sahabah* (The Lions of the Forest and the knowledge about the Companions). Imams Hasan ﷺ, Husayn ﷺ and Muhsin ﷺ were three brothers. Imam Muhsin ﷺ passed away in his infancy. The Holy Prophet Muhammad ﷺ also honoured his grandsons by reciting the *Adhaan* and the *Iqaamah* in their ears, shaved their head, and sacrificed rams as *aqiqa* as per Islamic Law. Hazrath Abdullah ibn Masood ﷺ narrates that the Holy Prophet Muhammad ﷺ held the hands of Hasan ﷺ and Husayn ﷺ and said:

هذان أبناي

These are my sons[47]

Most Excellent Lineage

The Holy Prophet Muhammad ﷺ also said as reported by Hazrath Umar ﷺ:

Imam Hassan ﷺ and Husayn ﷺ

كل بني انثي فان عصبتهم لأبيهم ما خلا ولد فاطمة، فإني أنا عصبتهم و أنا أبوهم.

The family tree of the children of every woman is attributed to their father except for Fatimah's children. I am their lineage and I am their father

أنا عصَبَتُهُم و أنا أبُوهُم[48]

In other ahadith the Holy Prophet Muhammad ﷺ said that these two sons of his have the best lineage and are two flowers from his garden from whom he gets the fragrance of flowers. Hazrath Hasan ﷺ was an exact perfect physical copy of the Holy Prophet ﷺ from chest to head whilst Hazrath Husayn ﷺ was the exact perfect copy of the Holy Prophet ﷺ from chest to feet. The Holy Prophet Muhammad ﷺ also said that Hasan ﷺ is the inheritor of his leadership and steadfastness whilst Husayn ﷺ is the inheritor of his strength and generosity.

Leaders of the Youth of Paradise

The Holy Prophet ﷺ declared that these two sons of his where the leaders of the youth of paradise:

عن أبي سعيد الخدري رضي الله عنه قال : قال رسول الله صلي الله عليه وآله وسلم : الحسن و الحسين سيدا شباب أهل الجنة

Abu Saeed Khudri ﷺ narrates that the Messenger of Allah ﷺ said:
Al-Hasan ﷺ and al-Husayn ﷺ are the leaders of the Youth of Paradise.[49]
[Narrated by Huzaifa ﷺ in Jaami at-Tirmidhi, Volume 6, Chapters on al-Manaaqib, Page 432, Hadith number 3781]

The Holy Prophet Muhammad ﷺ also forbade any man in a state of ritual impurity and menstruating women from entering the Masjid. He said that the only exceptions were him, Ali ﷺ, Fatimah ﷺ, Hasan ﷺ and Husayn ﷺ.

Love for Hasan ﵁ and Husayn ﵁ is love for the Holy Prophet ﷺ

The Holy Prophet Muhammad ﷺ also declared that love for Hasan ﵁ and Husayn ﵁ is love for him whilst enmity to Hasan ﵁ and Husayn ﵁ is enmity to him.

عن أبى هريرة رضي الله عنه قال قال رسول الله صلي الله عليه وآله وسلم من أحبهما فقد أحبني و من أبغضها فقد أبغضني يعني حسنا و حسيناً.

Hazrath Abu Hurraira ﵁ narrates that the Holy Prophet Muhammad ﷺ said, 'He who loves Hasan ﵁ and Husayn ﵁ , both of them, has shown love to me and he who shows enmity to both of them has shown enmity to me.
[Musnad Ahmad bin Hamnbal]

The Holy Prophet Muhammad ﷺ ordered us to love Allah ﷻ, the Holy Prophet ﷺ and his family.

أَحِبُّوْا اللهَ لِمَا يَغْذُوْكُمْ مِنْ نِعَمِه، وَأَحِبُّوْنِي بِحُبِّ اللهِ عزوجل. وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي.

Hazrath Abdullah ibn Abbas ﵁ narrates that the Holy Prophet Muhammad ﷺ said:
Love Allah ﷻ for the grace (*an-nimah*) he has bestowed upon you; and love me for the sake of Allah ﷻ; and love my *Ahl al-Bayt* أهل البيت for the sake of the love you have for me.[50]

The Holy Prophet Muhammad ﷺ also said:

أن رسول الله صلي الله عليه وآله وسلم أخذ بيد حسن و حسين، فقال : من أحبني و أحب هذين و أباهما و أمهما كان معي في درجتي يوم القيامة.

Hazrath Ali ibn Abu Taalib ﵁ reports that the Holy Prophet ﷺ held the hands of Hasan and Husayn and said:
'He who loves me, these two and their father and mother, will be with me on my level on the Day of Judgment.[51]

Imam Hassan ﵁ and Husayn ﵁

[Jaami at-Tirmidhi, Volume 6, Chapters on al-Manaaqib, Page 401, Hadith number 3733]

Blessed Five and their Lovers will be given Preferential Treatment

The Holy Prophet Muhammad ﷺ also said:

أنا و علي و فاطمة و حسن و حسين مجتمعون و من أحبنا،

يوم القيامة نأكل و نشرب حتى يفرق بين العباد.

Hazrath Ali ﵇ narrates that the Holy Prophet ﷺ said,
"I, Ali ﵁, Fatimah ﵂, Hasan ﵁ and Husayn ﵁ and all those who hold love for us will be together at one place on the Day of Judgment. We will eat and drink together until people will be separated."[52]

Alhamdulillah, The lovers of the Blessed Five Beings (*Panjatan*) will have *niaz* on the Day of Judgment. Also:

أنا شجرة، و فاطمة حملها، و على لقاحها، والحسن

والحسين ثمرها، والمحبون أهل البيت ورقها، من الجنة حقاً

حقا.

Hazrath Abdullah ibn Abbas ﵁ narrates that the Holy Prophet ﷺ said: I am the tree, Fatimah ﵂ is the trunk; Ali ﵁ is the branch; Hasan ﵁ and Husayn ﵁ the fruit and the lovers of *ahl al-Bayt* are the leaves. They will all go to Heaven. This is the truth! This is the truth! [53]

Allah ﷻ loves Hasan ﵁ and Husayn ﵁

The Holy Prophet Muhammad ﷺ supplicated to Allah ﷻ to love Hasan ﵁ and Husayn ﵁:

أن النبي صلي الله عليه وآله وسلم أبصر حسنا و حسينا،

فقال : اللهم! إني أحبهما فأحبهما .

Hazrath Bara'a bin Aazib ﵁ narrates that the Holy Prophet ﷺ cast his benevolent loving gaze on Hasan ﵁ and Husayn ﵁ and supplicated:
O Allah ﷻ! I love them so You love them also[54]

Husayn ؓ's crying hurts the Holy Prophet ﷺ

The Holy Prophet Muhammad ﷺ could not bear to see Husayn crying:

خرج النبي صلي الله عليه وآله وسلم من بيت عائشة فمر علي فاطمة فسمع حسينا يبكي، فقال : ألم تعلمي أن بكاء ه يؤذيني.

The Holy Prophet ﷺ left the house of Hazrath Ayesha ؓ and as he was passing the house of Sayyida Fatimah ؓ he heard Husayn ؓ crying. He exclaimed:
Don't you know that I am troubled when he (Husayn ؓ) cries?
[55]

Holy Prophet ﷺ extends his prostration for his grandsons

The Holy Prophet Muhammad ﷺ extended his prostration for his grandson:

كان رسول الله صلي الله عليه وآله وسلم يسجد فيجئ الحسن أو الحسين فيركب علي ظهره فيطيل السجود. فيقال : يا نبي الله! أطلت السجود، فيقول : ارتحلني ابني فكرهت أن أعجله

Hazrath Anas bin Malik ؓ narrates that when the Holy Prophet Muhammad ﷺ used to be prostrate in prayer the (the infant) Hasan ؓ or Husayn ؓ would climb onto his blessed back, and the Holy Prophet ﷺ would extend his prostration for them. On one occasion the Holy Prophet ﷺ was asked:
O Messenger of Allah ﷺ! Has the duration of the prostration been lengthened?
The Holy Prophet ﷺ replied:
My son was on my back therefore I didn't make haste in getting up from prostration. [56]

The Holy Prophet Muhammad ﷺ thinks of the safety of his grandson in *salaah* and juristically speaking he is thinking of his *Ummati* in *salaah* and yet the *salaah* is not rendered invalid, yet misguided individuals preach

that to think of the Holy Prophet Muhammad ﷺ in *salaah* renders an *ummati's* salaah invalid. Thus we learn that to think of the Holy Prophet Muhammad ﷺ or his family is *ibadah*. The Holy Prophet Muhammad ﷺ loved his grandsons so much that many companions report seeing him smell their fragrant bodies and holding them close to his blessed chest. The Holy Prophet ﷺ also said that Ali ؓ and his two sons will be the first males admitted to paradise.

Illumination from Allah ﷻ in the night

عن أبي هريرة رضي الله عنه قال : كنا نصلي مع رسول الله صلي الله عليه وآله وسلم العشاء، فإذا سجد وثب الحسن و الحسين علي ظهره، فإذا رفع رأسه أخذهما بيده من خلفه اخذاً رفيقاً و يضعهما علي الأرض، فإذا عاد، عادا حتي قضي صلا ته، أقعدهما علي فخذيه، قال : فقمت إليه، فقلت : يا رسول الله ! أردهما فبرقت برقة، فقال : لهما : الحقا بأمكما، قال : فمكث ضوئها حتي دخلا .

Hazrath Abu Hurraira ؓ narrates that:

'We were performing the *isha salaah* with the Holy Prophet ﷺ and when he ﷺ went into prostration Hazrath Hasan ؓ and Husayn ؓ climbed on his blessed back. When the Holy Prophet ﷺ got up from the prostration he gently held them and placed them on the ground. When the Holy Prophet ﷺ went for the second prostration then Hazrath Hasan ؓ and Husayn ؓ did the same. After the *salaah* the Holy Prophet Muhammad ﷺ seated them on his blessed thighs. I humbly asked him ﷺ:

'O Messenger of Allah ﷺ I will take them home'.

Suddenly a light shone in the night sky and the Holy Prophet ﷺ told them (Hasan ؓ and Husayn ؓ):

'Go home to your mother'

Hazrath Abu Hurraira ؓ says the light shone until they entered their home.[57]

Madinah to Karbala

The Holy Prophet Muhammad ﷺ often hugged and kissed his two grandsons.

I am from Husayn ؓ

حسين مني و انا من حسين، احب الله من احب حسينا

حسين سبط من الاسباط

Hazrath Yala bin Murra ؓ narrates that the Messenger of Allah ﷻ says, 'Husayn ؓ is from me and I am from Husayn ؓ. Allah ﷻ loves that person who loves Husayn ؓ. He is a grandson amongst grandsons'.

Everyone can understand:

حسين مني

Husayn is from me

For a branch stems from the tree and the son is from the father. However, very few have really understood:

انا من حسين

I am from Husayn

Until the fateful day of Karbala in 61 AH, Hazrath Husayn ؓ, was from the Holy Prophet Muhammad ﷺ, but after Karbala the Holy Prophet ﷺ was from Husayn ؓ. Up to the age of 56 Hazrath Husayn ؓ, was from the Holy Prophet Muhammad ﷺ, but after Karbala the Holy Prophet ﷺ was from Husayn ؓ. 'I am from' in this statement symbolizes Islam. So what is said here is:

O Imam Husayn ؓ, your being *(wujood)* is from me and the continuation of my *deen* is from you.

Ahl for salvation Companions for guidance

The Holy Prophet Muhammad ﷺ stated:

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ : قَالَ رَسُوْلُ اللهِ صلي الله عليه وآله وسلم : مَثَلُ أَهْلِ بَيْتِي مَثَلُ سَفِينَةِ نُوْحٍ، مَنْ

Imam Hassan ﷺ and Husayn ﷺ

رَكِبَ فِيْهَا نَجَا، وَمَنْ تَخَلَّفَ عَنَهَا غَرِقَ. رَوَاهُ الطَّبَرَانِيُّ وَالْبَزَّارُ وَالْحَاكِمُ

Hazrath Abdullah ibn Abbas ﷺ narrates that the Holy Prophet ﷺ stated:

'The similitude of my family *Ahl al-Bayt* أهل البيت is like the ark of Noah (*Nuh*) ﷺ. He whoever boards it will attain salvation, and whoever deserts it will perish'. [58]

The Holy Prophet Muhammad ﷺ also stated:

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

My Companions are like stars. Whosoever of them you use as a guide, you will be rightly guided.[59]

So the Holy Prophet ﷺ likened the *Ahl al-Bayt* to the Ark of Noah ﷺ and likened his *Sahaba* to the stars. In that age when the Holy Prophet ﷺ had drawn these comparisons, at night when the people on board an ark or ship used to sail, they reached their destination by being guided by the stars. Modern navigation equipment of today was not available at that time. Even modern navigation devices have to contact with a satellite high up in the heavens, to function effectively. Those that get on board the ship and refuse to be guided by the stars will not reach their destination. Those that don't board the ship and stand on the shore looking at the stars will also never reach their destination. Only those that board the ship and attain guidance from the stars will reach their goal. So to love the family of the Holy Prophet ﷺ is not only an aspect of faith but it is the essence of faith and a means of salvation. The *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة are saved because they have boarded the ship of love for *Ahl al-Bayt* أهل البيت and they have accepted the companions as stars of guidance. Remember, this is my claim, that *Wali*, *Qutb*, *Ghaws* and *Abdaal* and various grades of *awliya* have only been produced by the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة. No other sect has produced Friends of Allah ﷻ. They may have produced Scholars (*ulama*), Scholars That Deduce (*Mujtahid*), Logicians (*Mantaqi*) and Philosophers (*Falsafi*) but not a single Supreme Divine Helper of all Supreme Divine Helpers (*Ghaws al-A'zam*

ؓ). They could not produce a Khwaja Gharib Nawaaz ؓ, Ganj Baksh ؓ or Ganje Shakar ؓ. The *Awliya* will only be found in the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة for we are fortunate that we accept all those connected with love to the Holy Prophet Muhammad ﷺ.





The Umayyad Dynasty

THE UMMAYAD DYNASTY 661-750 CE/41-132 AH

IMAM HASAN ؑ AND HAZRATH MUAWIYAH ؓ

After the martyrdom of Hazrath Ali ؓ his supporters swore an oath of allegiance to his son Hazrath Imam Hasan ؓ. Muawiyah ؓ in an attempt to negotiate with Hasan ؓ, sent him letters asking him to give up his caliphate, believing he could thus avoid the innumerable killing of Muslims by Muslims that began since the martyrdom of Hazrath Uthman ؓ. Muawiyah ؓ also knew that if Imam Hasan ؓ submitted it would give his caliphate legitimacy. Hasan ؓ specified that Muawiyah ؓ should allow a parliament of Muslims to consult (*Shura*) as regards the caliphate after his death and gave his choice of his younger brother Imam Husayn ؓ in advance. He also that asked that Muawiyah ؓ stop the Syrian legislated public cursing of Ali ؓ during the *Jumu'ah* prayers and refrain from revenge on followers of Hasan ؓ. Muawiyah ؓ accepted the conditions attached to the peace treaty.

Imam Hasan ؓ resigned from the Caliphate

In a few months on the 15th Jamaadi al-Ulaa in the year 41 AH Imam Hasan ؓ resigned in favour of Hazrath Muawiyah ؓ, to avoid further spilling of blood as predicted by the Holy Prophet Muhammad ﷺ.

فَقَالَ الْحَسَنُ وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ وَهُوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنْ الْمُسْلِمِينَ

قَالَ أَبُو عَبْد اللَّهِ قَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ إِنَّمَا ثَبَتَ لَنَا سَمَاعُ الْحَسَنِ مِنْ أَبِي بَكْرَةَ بِهَذَا الْحَدِيثِ

Madinah to Karbala

Al-Hasan (Al-Basri) said: I heard Abu Bakr saying: "I saw Allah's Apostle on the pulpit and Al-Hasan bin Ali was by his side. The Prophet was looking once at the people and once at Al-Hasan bin Ali saying, This son of mine is a *Sayyid* and may Allah ﷻ make peace between two big groups of Muslims through him."
[Sahih Bukhari; Volume 3, Hadith No. 2704, page 510]

Imam Hasan ؓ lived a life of prayer and solitude in Madinah. His home became a *Khanqah* for spiritual enlightenment. The treaty brought a period of peace to the Muslim Empire in years to come. Hasan ؓ has been quoted as commenting:

If Muawiyah was the rightful successor to the caliphate, he has received it. And if I had that right, I, too, have passed it on to him; so the matter ends there.

Muawiyah ؓ as Caliph

Hazrath Muawiyah ؓ became the Caliph of the Muslim world. The Muslim World was now governed from Damascus in Syria. The Caliphate no more carried the same solemnity of the *al-Khulafaa'u r-Raashiduun* (The Righteous Caliphs) الخلفاء الراشدون because unfortunately the seeds of persecution and irreverence of the family of the Holy Prophet Muhammad ﷺ had been planted. Hazrath Muawiyah ؓ was an able organizer, fighter and administrator. Under him the world of Islam was united again and enjoyed peace and prosperity. Hazrath Muawiyah ؓ ruled as caliph for about nineteen years (41- 60 AH). During this period Hazrath Muawiyah ؓ made arrangements for his step-son Yazid to be Caliph after him. Muawiyah ؓ carried out his ambition of keeping the power in his family by nominating his Yazid as caliph after him. This decision was met with disturbance, particularly among prominent personalities such as Husayn ؓ, Abdul-Rahman ibn Abu Bakr ؓ, Abdullah ibn Umar ؓ, Abdullah ibn Al-Zubayr ؓ and others.

Martyrdom of Imam Hasan ؓ

The dagger had been thrust into the political stability of Islam. The Kharijites, the enemy of *Ahl al-Bayt* and Islam induced Yazid to offer marriage to the woman who will poison Hazrath Imam Hasan ؓ. Hazrath Imam Hasan ؓ's wife, Jada bint al-Ashath ibn Qays, poisoned him. Imam Hasan ؓ was 47 years old. Hasan ibn Ali ؓ was ushered, as a martyr,

into the realm of Divine Beauty in Madinah either on Safar 7th or 28th, 50 AH. He is buried at the blessed *Jannatul Baqi* cemetery across from the *al-Masjid al-Nabawi*.

Propaganda against Imam Hasan ﵁

Hazrath Imam Hasan ﵁ has been a victim of malicious propaganda since his martyrdom. I would like to emphatically state that he was a saintly man who preferred solitude, and the accusation of him marrying and divorcing, had been spread by mischief monger historians. Imam Hasan ﵁ has been the victim of a most malicious propaganda for the last 1,300 years. The fact is that it was impossible for Imam Hasan ؑ to marry so many wives even if he wanted to. All the narrations imply that he started this alleged pursuit of pleasure during the *Khilafat* of his father in Kufa. Hazrath Ali ؑ came to Kufa in 37 AH. Imam Hasan ﵁ had four wives in Kufa.

1. Umm Bashir bint Abu Masood Uqba, who was the mother of a son Zayd and two daughters Umm al-Hasan and Umm al-Husayn
2. Khawla bint Manzoor Fazari, who was the mother of Hasan Muthanna (the second). She survived Imam Hasan ﵁. This marriage had taken place in Madinah.
3. Umm Ishaq bint Talha ibn Ubaydullah. She was the mother of Husayn, called *Athram*, Talha and Fatimah. This marriage also had taken place in Madinah. She survived Imam Hasan ﵁; and was later married to Imam Husayn ؑ.
4. Juda bint al-Ashath ibn Qays. This marriage took place in Kufa and she also survived Imam Hasan ﵁. (She poisoned him on instigation of the Kharijites and Yazid.)

Islam allows a man to marry up to four women at any given time. As Imam Hasan ؑ already had four wives, who were with him up to the last day of his life, he could marry only one more woman at any time. Suppose that he married a woman. As divorce cannot be given in a month in which co-habitation has taken place, the earliest that that wife could be divorced was in next month; her *'idda* continued for 3 months. Thus, four months passed before Imam Hasan ﵁ could be free to marry another wife. One wife in four months gives us a maximum of 3 wives in a year. Supposing that Imam Hasan ﵁ had no other work except marrying and divorcing, as is alleged, and if we count from 37 AH up to

his martyrdom at the beginning of 51 AH it is 14 years, this will give us a maximum number of 42 possible marriages. The minimum alleged by these scholars is 70 wives! After this clarification, there is no need for further comment upon these reports.

Yazid nominated for Caliphate

According to ibn Kathir in his book 'The Beginning and the End' (*Al Bidayah wa-Nihayah* or *Tarikh ibn Kathir*) [60] in the Biography of Yazid bin Muawiyah[61]:

> Some consider Yazid bin Muawiyah to be actually the son of Amir, who was the companion of our Holy Prophet Muhammad ﷺ. He was born in either 26th or the 27th year of the Hijrah. His mother, Maysun, was divorced from Amir but Yazid lived with his father. Yazid was a very clever, witty and intelligent boy. Yazid had a passion for music and alcohol. He always had a hangover in the morning due to his heavy drinking from the night before. When he hunted, he traveled with many dogs and enjoyed watching animals fighting one another. His fondness of his pets went to such extremes that his pets even traveled on horses laden with gold, and when a pet died, he would mourn for it. Some historians claim that he died due to one of his pets actually biting him while he was playing with it. However, there are many versions as to how he actually died, and Allah ﷻ knows best.

It is also recorded that:

> Sayyidina Amir Muawiyah ﷺ could do nothing but reprimand his son for his ways, and offer him advice. He advised him repeatedly, "O my son, why do you indulge yourself in these evil things? Your enemies will triumph at your actions, while your friends will never respect you." As time progressed, so did the habits; all the father could do was to advise him, while the son ignored the advice his father gave.
>
> One day, Yazid asked his father if after his earthly departure, he would be made the King. Yazid promised that he would do nothing but righteous deeds and rule like Umar Ibn al-Khattab ﷺ. Amir (Sayyidina Amir Muawiyah ﷺ) was so surprised that he responded by saying, "*Subhan Allah*! How can this be possible? I swear by Allah ﷻ, the Most High, that I have tried

> my very best to even come near to what 'Umar ﷺ used to do, and I have not been able to do that!" History proves that Yazid did not in fact implement the Islamic political, social and economic system like Umar Ibn al- Khattab ﷺ.[62]

The following advice of Hazrath Muawiyah ﷺ to Yazid is written in page321 of the book *Jila-ul'uyun*, which was written by Muhammad Baqir bin Murtaza Fayzi Khorasani, a Shiite leader, who is better known with his nickname Mullah Muhsin. He died in 1091 AH [1679 CE].

> "You know what relation Imam Husayn ﷺ is to the Messenger of Allah ﷺ. He is a part from the beloved Prophet ﷺ's blessed body. He is an offspring from the flesh and blood of that most honorable person. I understand that the inhabitants of Iraq invited him to go there and be with them. But they will not help him; they will leave him alone. If he should fall into your hands, behave in appreciation of his value! Remember the closeness and affection of the Messenger of Allah ﷺ to him! Do not get back at him for his behavior! Mind you don't break the substantial ties I have established between him and us! Be extra careful lest you should hurt or offend him!"

Muawiyah ﷺ canvasses support for Yazid in Madinah

Muawiyah ﷺ knew that his son could not inherit the caliphate since *shura* and elections should appoint the caliph as per Islamic Law. When the news of his desire to make Yazid succeed him reached the Hijaaz, Abd ar-Rahman ibn Abu Bakr ﷺ in Madinah, condemned the decision as sowing the seeds of Monarchical Rule. In 51 AH Muawiyah himself travelled to Madinah and the scholars asked him to withdraw his nomination of Yazid. The Mother of the Faithful, Hazrath Ayesha Siddiqua ﷺ advised Muawiyah ﷺ to reconsider his decision and not to be blinded to the extent of forcing the divines of Madinah to give the pledge of allegiance to his unworthy son. He promised her that he would heed her advice. Imam Husayn ﷺ and Hazrath Abdullah ibn Zubayr ﷺ left with their families for Makkah to avoid a confrontation with Muawiyah ﷺ whilst he was in Madinah. Many other Sahaba, like Abd ar-Rahman ibn Abu Bakr ﷺ and Abdullah ibn Umar ﷺ went to Makkah to perform Hajj.

Madinah to Karbala

Muawiyah in Makkah

Muawiyah ﷺ left Madinah and went to perform Hajj. Here he met Abd ar-Rahman ibn Abu Bakr ﷺ, Abdullah ibn Umar ﷺ and Abdullah ibn Zubayr ﷺ and individually tried to get them to endorse his nomination of Yazid. They all refused. Thereafter Abd ar-Rahman ibn Abu Bakr ﷺ, Abdullah ibn Umar ﷺ and Abdullah ibn Zubayr ﷺ met with Imam Husayn ﷺ and told him what had transpired. They decided to meet with him and they advised him to follow the practice of the Holy Prophet ﷺ by not naming a successor or that of Abu Bakr ﷺ, who did not nominate a relative or of Umar ﷺ who gave a choice of six persons. Muawiyah ﷺ had become inebriated with ambition and he refused to heed the advice of these saintly personalities. He managed to get the pledge of allegiance for Yazid from Syria and Iraq and many simple minded Muslims pledged allegiance. Abdullah ibn Umar ﷺ, Abdullah ibn Zubayr ﷺ and Imam Husayn ﷺ and the people of Madinah protested against the state of affairs. It is the duty of true Muslims whom Allah ﷻ has blessed with knowledge and spiritual intuitive insight (*firasa*) to swim against the tide, despite the odds, and stand for the truth.

IMAM HUSAYN ﷺ AND YAZID THE CURSED

Yazid Becomes Caliph

Muawiyah ﷺ passed away in 680 CE/60 A.H in Damascus at the age of 75, after ruling for about nineteen years. He allegedly died from a stroke brought on by his weight. He was succeeded, at the beginning of the month of Rajab in the year 60 AH (April 8, 680 CE), by his son Yazid. This was the beginning of hereditary rule going against Selection by *Shura* (consultation). Hazrath Imam Husayn ﷺ was now 56 years old. Kufa and Basra in Iraq, had become the main political centres, and the spiritual headquarters was, and will always remain, Madinah the Illuminated. The learned and pious all settled in Madinah. All-important spiritual matters were referred to them. The Muslims of Madinah refused to accept Yazid's nomination. In spite of this Hazrath Muawiyah ﷺ persisted. The people of Hijaaz (The Holy Province, housing the cities of Makkah and Madinah) favoured Imam Husayn ﷺ. Most of the people of Syria, Iraq, Kufa and Basra had already given the pledge of allegiance to Yazid during Muawiyah's lifetime. However Yazid knew he will never be truly recognised until he gets the pledge of allegiance from the saintly personalities of the Hijaaz.

The Umayyad Dynasty

The elite and general population of the Hijaaz were in favour of Imam Husayn ؓ to become Caliph and return prestige to the Caliphate.

Yazid was a disgrace to the Umayads in particular, and Islam in general. He was 35 years of age, on his ascension to the 'Holy Seat of Caliph'. During his four-year reign (60 AH -64AH) he abused power, oppressed the pious and spilled the holy blood of the *Ahl al-Bayt* and many companions. This impious tyrant sent his emissaries to force people throughout the Muslim world to swear allegiance to him. He used all means possible, like bribery, coercion, pressure, threats and force to get people to accept him. He married women that Islam has prohibited and he legalized interest.

Forcing the Pledge of Allegiance

As soon as he took office as Caliph, Yazid sent the governor of Madinah, Walid ibn Utbah ibn Abu Sufyaan to demand allegiance from Imam Husayn ؑ and the prominent *Sahaba* who opposed him. Imam Husayn ؑ voiced his protest, and he spoke on behalf of all the pious, saying that Yazid was a sinner, impious and worthless, undeserving of any form of allegiance. Marwan the previous governor of Madinah, who was advising Walid ibn Utbah, reproached him for letting Imam Husayn ؓ leave alive. Walid replied that he would not purchase hell by being responsible for killing Imam Husayn ؓ.

Imam Husayn ؑ made a strong statement by his actions that the pledge of allegiance could not be given to one unworthy of it. Even the threat of death did not swerve Imam Husayn ؑ from the path of truth. He was the Spiritual Pivot (*Ghaws*), inheritor of the spiritual legacy of the Holy Prophet ﷺ, known as *wilaya* (spiritual sovereignty) and *imamah* (spiritual leadership). If he gave his hand he would still be revered by the entire Muslim World. How beautifully *Sultan-ul-Hind*, Hazrath Shaykh Khwaja Sayed Muhammad Muinuddin Chishti al-Ajmeri expressed this stance of his noble ancestor:

سر داد نہ داد دست   در دست یزید

حقاکہ بنائے لا الا است حسین

Sacrificed his blessed head and but gave not his blessed
hand to Yazid.
Truly, the fountain of *Tauhid* is Husayn

This is the role of the true servants of Allah ﷻ.

Tearing the mask of Islam from the face of un-Islamic rulers

Not only was Imam Husayn رضي الله عنه fighting state power but he was awakening the sensitivities of a population that did not want to see the truth. It is easy to go along with the dominant opinion but to stand against falsehood as a minority is a daunting challenge. This was a proof of the resolve of Hazrath Imam Husayn رضي الله عنه. It was important to tear the mask of *cosmetic* Islam from the face of un-Islamic rulers, and to distance the Muslims from misguided rulers. It was also incumbent to uphold the banner of Islam and defend the fundamental principles of the Islamic Political System. Imam Husayn رضي الله عنه's allegiance would have become the proof of the legality of swearing allegiance to every sinful transgressor who assumes leadership. Imam Husayn رضي الله عنه's refusal sent a message for all time that Husayn رضي الله عنه can bear many tribulations and see his family being martyred in front of his eyes but he cannot bear to witness **the organizational system of Islam being disrupted and the Divine system instituted by his grandfather, the Holy Prophet ﷺ being changed**. Imam Husayn رضي الله عنه, the Imam of Magnificence presented proof by his action and character and made it apparent to the world that this is the state of a Man of Allah ﷻ, he would rather sacrifice his life and the lives of those he loves but he would never submit to falsehood. Through his actions he, proved the loftiness of his character and made apparent his condition. It's sad that in modern society the only people who speak the truth are comedians, because they trivialise important issues.

Emigration to Makkah

Yazid had given the order of execution for Imam Husayn رضي الله عنه and the prominent companions. The governor sent his people a number of times to call Hazrath Abdullah bin Zubair رضي الله عنه. In the end they surrounded his house and called out that if he did not come out they would come to see him the next morning. During the night Hazrath Abdullah bin Zubair رضي الله عنه came out very upset and told the people to tell the governor that he would come the next morning to see him. During the night Hazrath Abdullah bin Zubair رضي الله عنه and his brother, Jafar رضي الله عنه, left for Makkah through

a road which was not very well known to the travellers. When the governor found out that he had been tricked, he sent his men to find them, but by that time they had gone. Imam Husayn ﷺ and many prominent companions, with their families, left for Makkah. Here one should ponder as to what political turmoil had dawned upon them that Imam Husayn ﷺ had to leave Madinah, where his beloved maternal grandfather, the Holy Prophet ﷺ laid buried. How heavy hearted he must have felt to leave that city for whose visitation people come from far and wide, spending vast sums of money, leaving behind loved ones and closing businesses. It is that city for whose vision every eye desires. He who was the Spiritual Governor (*wali*) of the city had been forced to leave it. He was the apple of the Holy Prophet ﷺ's blessed eye. However with eyes full of tears he approaches the Sacred Burial Chamber of the Holy Prophet ﷺ presents his greeting (*salaam*) and takes permission to leave the City. Crying accompanied by his family and companions he left Madinah and arrived in Makkah. Why did he go to Makkah, the Ennobled city? Allah ﷻ says in the 3rd Sura *al-i-Imraan* آل عِمْرَان [The Family of 'Imraan]: Verse 97 of the Holy Qur'aan:

وَمَن دَخَلَهُ كَانَ آمِنًا

Whoever enters it (The sacred land of Makkah) attains security

It is forbidden to fight, quarrel or kill somebody within the Sacred Boundaries of the *Haram*. It is even forbidden to kill lice in the Sacred Precincts. Even animals that don't endanger lives are not to be killed in the *Haram*. In Islam a *Mu'min* has a very great status. The dignity afforded to a *Mu'min* in Islam is tremendous. Therefore in order to avoid fighting, quarrelling and bloodshed Imam Husayn ﷺ sought refuge in The Noble Sacred Sanctuary. Yazid on receiving the news of their departure dismissed Walid ibn Utbah as governor and replaced him with Amr ibn Said Ashdaq. Amr ibn Zubayr, the brother of Abdullah ibn Zubayr ﷺ was made the chief of police because he had enmity towards his brother. Amr ibn Zubayr led an army of two thousand to Makkah to search for Imam Husayn ﷺ and Abdullah ibn Zubayr ﷺ.

At Makkah

When Hazrath Abdullah bin Zubair ﷺ reached Makkah, some of his supporters were already there. Amr ibn Zubayr and his army camped

outside Makkah and sent a message to his brother Abdullah bin Zubair رضي الله عنه that he should surrender. Abdullah bin Zubair رضي الله عنه sent some of his followers to fight them and they were defeated. His brother Amr sought refuge in the house of ibn Alqamah. The governor of Makkah, Umar bin Said, used to come to the Kaaba to pray and circumbulate it (do *Tawaaf*). He would also lead the prayers. **Hazrath Abdullah bin Zubair رضي الله عنه and his supporters refused to join them in prayers for they were the Imams of an oppressive regime in the absence of a legitimate Caliphate**.

Imam Husayn رضي الله عنه entered Makkah on the night of Friday (i.e. Thursday), 3rd Shabaan. Is it co-incidence that his noble grandfather entered Madinah on his birthday, the 12th Rabi al-Awwal and his beloved grandson enters Makkah on his birthday the 3rd Shabaan? The citizens of the Holy City of Makkah, the Ennobled, welcomed the 56 years old Imam Husayn عليه السلام, with overflowing love. The grandson of the Holy Prophet ﷺ, the coolness of his blessed eye, the leader of the youths of paradise, had come to live in their midst. He was in every respect pleasing to Allah ﷻ, courageous and bold, learned and pious, eloquent, fluent and concise, a fine and moving speaker, above all so dearly loved by the Beloved Holy Prophet Muhammad ﷺ. They had heard the Holy Prophet Muhammad ﷺ say:

> 'Those who love Hasan عليه السلام and Husayn عليه السلام, love me, he who loves me loves Allah ﷻ and he who loves Allah ﷻ , Allah ﷻ has admitted him in paradise.

So they knew it was part of the creed (*aqida*) of Islam to love Imam Husayn عليه السلام, and not words printed in a book to be ceremoniously read. Imam Husayn عليه السلام spent the months of *Shabaan* to *Zil Qadh* in Makkah. The people were spiritually uplifted with his blessed presence. The inhabitants began to visit him frequently, as did those who had some to make the lesser pilgrimage and other people from far and wide. Abdullah ibn al Zubayr رضي الله عنه came to visit Husayn رضي الله عنه at intervals of two consecutive days, and sometimes between the two day intervals.

Letters from Kufa

The people of Kufa, who were supporters of Hazrath Ali عليه السلام, got to know of the death of Hazrath Muawiyah رضي الله عنه. They also heard that Imam Husayn عليه السلام had refused to swear allegiance to Yazid. They decided to call upon

Imam Husayn ﷷ to take his rightful place as Caliph. Imam Husayn ﷺ received an abundance of letters and personal summoning inviting him to Kufa. When the *Shi'atu Ali*
شيعة علي, meaning 'the followers of Ali' of Kufa heard that Imam Husayn ﷷ had migrated to Makkah, they gathered at Sulaiman ibn Surad Khuzai's house and wrote a letter to Imam Husayn ﷷ inviting him to come to Kufa from Makkah. In the letter they pledged their full support for him and promise to die in his defence. They wrote:

> In the name of God, the Merciful, the Compassionate To al Husayn bin Ali, from Sulayman b. Surad, al Musayyib bin Najaba, Rifa'a bin Shaddad al Bajali, Habib bin Muzahir and the believers and Muslims of his (Ali ﷺ's) *Shia* among the Kufans. Greetings, we praise God before you, other than Whom there is no deity. Praise be to God, Who has broken your enemy, the obstinate tyrant, who had leapt upon this community, stripped it of its authority, plundered its unity and seized control of it without its consent. Then he had killed the choice members of it and had preserved the wicked members of it. He made the property of God a state (divided) among its tyrants and wealthy. He was destroyed as Thamud were destroyed. (Now) there is no Imam over us. Therefore come; through you, may your God unite us under truth. Al Numan bin Bashir is in the governors palace and we do not gather with him for the *Jumu'ah* (service). Nor do we accompany him (out of the mosque) for the Eid prayer. If we learn that you will come to us, we will drive him away until we pursue him to Syria, if God the Exalted, wills.

Signatures of many people supported the letter. Within two days of sending this letter another letter was sent again with similar contents to Imam Husayn ﷷ and this time backed by 150 signatures. After that a third letter then a fourth, and so on; every two days a letter was received by Imam Husayn ﷷ. Some people even went to invite Imam Husayn ﷷ to Kufa in person. On receiving all the letters and personal invitations, Imam Husayn ﷷ's opinion of the people of Kufa began to change. Imam Husayn ﷷ consulted with his companions. Abdullah ibn Zubayr ﷺ advised that he should go, but ibn Abbas ﷺ warned him to beware of the Kufans who had betrayed both Imam Ali ﷷ and Imam Hasan ﷷ. He received over 150 letters from Kufa. Some scholars have documented

that 1200 letters were sent, however very authentic scholars have agreed on 150 letters. In that age when letters were sent over long distances via a messenger on horseback, it was a matter of urgency to have received 150 letters. The gist of the contents of the letters was as follows:

> 'O Imam Husayn ﵁, we are followers of your father (Hazrath Ali ﵁); we are the lovers of Hazrath Ali ﵁ and *ahl al-Bayt*. We did not accept Muawiyah and we will not accept his son Yazid. We are the followers of the Commander of the Faithful, your father, Hazrath Ali ﵁ and your brother Imam Hasan ﵁. We have refused to accept Yazid as the Caliph and we accept you the rightful Caliph. So please come to Kufa so that we may pledge allegiance on your blessed hand. We will defend your Caliphate with our lives and property and spend our lives serving you. So please come over and bless us with your esteemed presence.'

Letters were received from noble families and clans. Some had even written that if Imam Husayn ﵁ did not come to Kufa then they would have to pledge allegiance to Yazid out of desperation and neglect, since they did not have the power to challenge the ruling power. They said that on the Day of Reckoning when Allah ﷻ, would question them as to what made them swear allegiance to an unfit ruler like Yazid, they would say that they wrote letters and sent messengers, to the grandson of the Holy Prophet ﷺ, pledging their lives and property, but he did not come. When he did not accept our invitation, being unable to challenge authority, we pledged allegiance out of desperation. They stressed to Imam Husayn ﵁ that he would carry the responsibility of their actions. These types of statements made Imam Husayn ﵁ think seriously as to what action should be taken according to Islamic Law *(Shariah).*

Imam Husayn ؑ wrote a letter to the people of Kufa, stating that he appreciated the situation in Kufa and was sending one of his cousins, Muslim bin Aqeel ﵁, to them, to assess the situation of Kufa and inform him. He further added that he would himself come to Kufa soon because only he who follows the Holy Qur'aan, follows the *Sunnah* of the Holy Prophet Muhammad ﷺ and establishes justice in the country could be the leader of the Muslims.

The Umayyad Dynasty

Muslim bin Aqeel ﷻ leaves for Kufa

Muslim bin Aqeel ﷻ left for Kufa with the letter. He stopped at Madinah. He prayed *salaah* in the Holy Prophet Muhammad ﷺ's *Masjid* and then supplicated at the *Roza Mubarak* [the Blessed Grave of the Holy Prophet Muhammad ﷺ] in Madinah. Then he took leave from his family and friends. It was 1st of Zil-Hijjah 60 AH when he reached Kufa.

On arriving in Kufa, Imam Muslim ﷻ went to the house of a person by the name of Mukhtar bin Ubaida, a lover of *ahl al-Bayt*, the people of Kufa flocked to the house in large numbers to swear allegiance to Imam Husayn ﷻ on Imam Muslim ﷻ's hands. About 40 000 swore allegiance, showering him with much love and reverence. Some kissed his hands; some his shoes and many invited him to their homes. He settled in Kufa and the Supporters of Hazrath Ali عليه السلام شيعة (*Shi'atun Ali*) used to come and visit him. Muslim bin Aqeel ﷻ used to read the letters from Imam Husayn عليه السلام to them. When the people would hear these letters, they would weep and pledge to support Imam Husayn عليه السلام to their last breath. The number of supporters increased daily. When he was certain that the whole of Iraq was behind Imam Husayn عليه السلام, he sent a letter to Imam Husayn عليه السلام and invited him to come to Kufa. He was certain that the true Caliphate would be re-established and they would be rid of Yazid. He wrote saying that these people possessed great love and respect, therefore Imam Husayn ﷻ should come over to Kufa. As soon as the letter carrier was dispatched the situation changed.

Madinah to Karbala

TO KUFA

Imam Husayn رضي الله عنه summoned to Kufa

Imam Muslim bin Aqeel رضي الله عنه had assessed the situation in Iraq and advised Imam Husayn عليه السلام to come to Kufa. Yazid's spies had informed him of Imam Muslim bin Aqeel رضي الله عنه's welcome in Kufa, his support there and the hospitality he received. Yazid's supporters advised him to replace Numan bin Bashir, the governor of Kufa who was sympathetic towards the family of the Holy Prophet ﷺ. He acted in accordance with his ministers' advice and dismissed ibn Bashir, and placed Ubaydullah ibn Ziyaad in his place, as both heads of Kufa and Basra. Ubaydullah ibn Ziyaad appointed his brother, Uthman, as deputy governor of Basra whilst he based himself in Kufa.

Orders to kill Imam Muslim bin Aqeel رضي الله عنه and the Kufan Betrayal

Yazid instructed ibn Ziyaad, to banish or kill Imam Muslim bin Aqeel رضي الله عنه. Ubaidullah ibn Ziyaad arrived near Kufa at a time when the Kufans were anxiously awaiting the arrival of Imam Husayn عليه السلام. Ibn Ziyaad took advantage of the situation and pretended to be Imam Husayn عليه السلام. Ibn Ziyaad departed for his journey to Kufa with some of his family members and servants. When they had almost reached Kufa he separated from them and told them to remain at the outskirts of Kufa, as he wanted to enter the city by himself. When the people of Kufa saw Ubaydullah ibn Ziyaad approaching the city they immediately thought that it was Imam Husayn عليه السلام, and started to sing a song welcoming him into their city:

> Welcome, son of our Prophet, welcome son of our Prophet.

Ibn Ziyaad realized that the people were in favour of Imam Husayn عليه السلام. He called a meeting at the Main Congregational Mosque (*Jaame Masjid*), disclosed his true identity, and warned the people that any opposition to him would be severely dealt with. The first thing he did was to arrest and jail at the city governing offices, all influential persons who had given allegiance to Imam Husayn رضي الله عنه. The news of these arrests quickly spread around Kufa. People became afraid that if such influential people had been jailed what would be their fate. Ibn Ziyaad in the meantime was thinking of ways to arrest Imam Muslim رضي الله عنه. When Imam

Muslim realized what was happening he called a meeting, and gathered all his followers. The 40 000 plus gathered around him and they went to the city governing offices. Imam Muslim could have ordered an attack on these offices but he did not. The governing authorities did not have power or an army at that stage, to crush such a large number. What Allah ﷻ had planned had to transpire. Seeing the march on the government offices ibn Ziyaad became very afraid, and he acted very cunningly. He gathered all the influential persons whom he had arrested and said to them that if they wanted their families to be safe then they should do as ordered. When they asked him what he wanted, he said that every one of them has a relative in this crowd around the governing offices, so they should stand on the roof and explain to them to leave the side of Imam Muslim . He threatened them that if they did not act as he orders then they would be killed and the approaching army of Yazid would destroy Kufa, their houses would be burnt and children killed. So he threatened them to act as he orders if they cherished their safety and the safety of their families. They climbed onto the roof and called out to their dear ones. They said that power and rule was in Yazid's hand and although Imam Husayn was the grandson of the Holy Prophet ﷺ he could not stop the Yazidi administration. They warned them that if they did not leave the side of Imam Muslim and withdraw their support for Imam Husayn then they would all be killed. People began leaving the side of Imam Muslim in groups. Initially he had surrounded the government offices with 40 000 persons. Between *Asr* and *Maghrib* Salaah only 500 followers were left with Imam Muslim . Imam Muslim felt depleted seeing that he was left with 500 followers only. He summoned them to accompany him to the *Jaame Masjid* to perform *Maghrib* salaah and decide on what action to take. They reached the *Masjid*, the call to prayer was given, and they stood for prayer behind the Imam. Five hundred had commenced the *salaah* with Imam Muslim but when he made the final sa*laam* of the 3 cycles of *Maghrib* prayer he found that the 500 had deserted. He was left alone. These were the very people who claimed to be lovers of the Household of the Prophet and called themselves Lovers of Ali . They had written letters to Imam Husayn promising to sacrifice life and property. They had sworn allegiance on the hand of Imam Muslim making big promises. They became so afraid of ibn Ziyaad's

threats that they betrayed Imam Muslim ﷺ. After the *salaah* Imam Muslim ﷺ began to ponder as to what he should do since he had already sent word to Imam Husayn ﷺ that he should come to Kufa. He left the *Masjid* and went to the houses of his disciples but found every house locked from the inside.

Imam Muslim ﷺ left alone

Imam Muslim ﷺ was now walking the streets at night distressed and alone. He saw a lady, Touah, the wife of Kindah, in a house and asked for some water. The lady gave him some water and asked as to who he was, where he came from and where he was going. He replied:

> O sister! I am Muslim bin Aqeel ﷺ that came to Kufa as the deputy of Imam Husayn bin Ali ﷺ.

She exclaimed:

> You are Muslim bin Aqeel ﷺ and you are wandering around in this state? I heard that over 40 000 people had pledged allegiance on your hand, prepared to sacrifice life and property.

Imam Muslim ﷺ explained how the people of Kufa had deserted him and how they had all shut their doors in his time of desperation. The lady said that her humble abode was open for him, and she considered it her great fortune that a member of the Holy Prophet ﷺ's family was her guest. That lady gave shelter to Imam Muslim ﷺ. He spent the evening at the ladies home. The son of this noble lady, named Bilaal, was an evil person. This is Allah ﷻ's will that in the home of the good he can bestow an evil offspring, whilst in the home of the evil he can give a good child. Allah ﷻ: says in the 3rd Sura, *aal-i- 'Imraan* آل عِمْرَان [The Family of Imraan] Verse 27 of the Holy Qur'aan:

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

> and You bring the living out of the dead and You bring the dead out of the living

Allah ﷻ can cause a believer be born in the house of an unbeliever and cause an unbeliever to be born in the house of a believer. He can cause Hazrath Ibrahim, *Khalilullah* ﷺ to be born in the house of *idol-worshippers* and in the house of Hazrath Nuh ﷺ, cause this great prophets son to be an unbeliever. The wife of Pharaoh can become the leader of the ladies of

paradise, whilst the wife of Hazrath Lut ﷵ becomes an unbeliever. So this lady's son came home that evening and found his mother very sad. On enquiring as to why she was sad, she explained how Imam Muslim ﷺ, a descendant of the Holy Prophet ﷺ had been betrayed by the people of Kufa and she was fortunate to give him shelter in their home. She said they are fortunate to be afforded the opportunity to serve him whilst, on the other hand she was sad that the people of Kufa had betrayed him.

Arrest of Imam Muslim

On hearing this, the son thought that fortune was smiling on him, since his mother in her humility does not know that Ibn Ziyaad has offered a reward for the capture of Imam Muslim. He now planned to inform the authorities that they could capture Imam Muslim in his house and he would claim the reward. He did not inform his mother of his evil plan and he became impatient to claim his reward. Together with a few friends of his he went and informed ibn Ziyaad. Ibn Ziyaad promised him the reward if he himself went and captured Imam Muslim. Seventy police were sent with him to go and capture Imam Muslim. They surrounded the house, abused Imam Muslim verbally and forced him to come out of the house with his sword drawn. He came out with his sword drawn because he could not bear to hear the terrible language used against Imam Husayn and the fact that he was being accused of treason, whilst the tyrant Yazid was being praised. Imam Muslim said something in defence of Imam Husayn and they rained their arrows in his direction. He addressed them saying that it would be better if they verbally argued with him, but if they were shooting arrows to show strength, then he has the capability to reply in kind. They then challenged him to fight and he came out to face them, sword drawn. He came to face the seventy police and they realized that they made a mistake to enrage a lion. He slew many of them and injured many. Imam Muslim himself was injured in the encounter and an arrow broke his front teeth. He was bleeding from the mouth and requested a glass of water from the lady of the house. The lady respectfully handed him the glass of water and as he drank, his blood colored the water and it became red. He placed the water on one side and remarked that it seemed as if it was not in his fate to drink the water of this world and he would quench his thirst in heaven.

Madinah to Karbala

Imam Muslim رضي الله عنه managed to dispatch a letter to Imam Husayn رضي الله عنه. Ibn Ziyaad sent Muhammad bin Asad to bring Imam Muslim رضي الله عنه to him using deceit and pretence. He came to Imam Muslim رضي الله عنه and said that the police had acted wrongly since ibn Ziyaad had not sent them to fight but to call him. Muhammad bin Asad asked Imam Muslim رضي الله عنه to accompany him to the Government Office, so as to discuss with the Governor as to what settlement could be reached since Imam Husayn رضي الله عنه was on his way also. Muhammad bin Asad assured him that Ibn Ziyaad was seeking a peaceful solution to this difference. Imam Muslim رضي الله عنه said he also sought a peaceful solution, or else he could have crushed the authorities, at that stage, when 40 000 were prepared to die for the cause. Imam Muslim رضي الله عنه entered the government building whilst reciting the Holy Qur'aan, the 7th Sura, *al-A'raaf* (the Heights) الْأَعْرَاف, Verse 89:

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ

O our Lord, judge between us and our (hostile) people with Truth and You are the Best of judges.

As he entered the building, Ibn Ziyaad's police were waiting on both sides sword drawn. They had been ordered to kill him. As he entered the building they assassinated him and he drank the nectar of martyrdom. Some *ulama* have written that he spoke to ibn Ziyaad before being assassinated. Ibn Ziyaad told him that he was a criminal but he would release him on condition that he swears allegiance to Yazid and promise to secure the pledge of allegiance from Imam Husayn رضي الله عنه. He replied that neither he nor Imam Husayn رضي الله عنه could swear allegiance to Yazid and he should do with him as he wills. Ibn Ziyaad replied that he will slay him, and Imam Muslim رضي الله عنه replied that he should do as he wills. The police were ordered to take Imam Muslim رضي الله عنه to the roof of the Government Building and slay him. He ordered that the head of the Imam be sent to him and his body be thrown on the road so as to be crushed. When the police came forward to seize him, Imam Muslim رضي الله عنه noticed that the building was full of people who came to witness what was transpiring. Those who had called them to Kufa via letter, and had sworn allegiance were also among them. Imam Muslim رضي الله عنه addressed them saying:

> O residents of Kufa! You have betrayed us, but I order you to do three things if you can:

1. Sell my weapons and pay off my debts, since I owe so and so in Kufa 700 Dirham’s.
2. When my head is severed and sent to ibn Ziyaad and my body is thrown on the street, then lift up my body and give me a proper burial.
3. If you have an atom of faith left in your hearts, and an atom of love for the *Ahl al-Bayt,* then in whatever way possible send a message to Husayn that he should not come to Kufa.

Ibn Ziyaad threatened the people that they should take care not to act upon what Imam Muslim had requested or they would be killed and their children’s bodies would be raised on spears. He said to Imam Muslim that he would distribute his weapons amongst his men, would not bury his body but would do with it as they please and parade it as an example to the people of Kufa. He asked as to why Imam Husayn should be stopped from coming since they wanted to show him what happens to rebels. Imam Muslim began crying thinking of Imam Husayn and the betrayal at Kufa. He was dragged to the roof. Imam Muslim requested that he be given an opportunity to read two cycles of *salaah* and this was refused. He looked towards the province of Hijaaz, containing Makkah and Madinah, and said:

> O my master Husayn, may you be informed of what has happened to me. If only I had not written to you saying that all was well in Kufa. These people have betrayed us and I don’t know what will happen when you arrive here.

Whilst in this state Imam Muslim was dropped down and beheaded. The date was 9th Zil-Hijjah 60 AH, the blessed Day of Arafat.

The Kufans Threatened

Imam Muslim’s body was hung in public to serve as a warning to those who dare to challenge the regime. After this his body was pierced on to a lance and paraded through the streets. The heartless villains, reciters of the *Kalimah* (testifying faith) then killed Imam Muslim's children. According to some biographers when Imam Muslim bin Aqeel went to Kufa he took his two sons, who were five and seven year old, with him. After their father’s death, the two sons attempted to escape to Madinah. But they were captured by the governor of Kufa, and martyred. However some biographers record that Muslim bin Aqeel’s two sons were not of that age, nor did they accompany their father but they went to Karbala with Imam Husayn and they were martyred there.

Madinah to Karbala

Betrayal

Imam Husayn ؓ on receiving the letter from Imam Muslim bin Aqeel ؓ, firmly decided to leave for Kufa. The people again tried to dissuade him, reminding that the Kufans could not be trusted and would turn against him at any time. Hazrath Abdullah bin Umar ؓ came to Imam Husayn ؑ and said,

> It is not in your character to seek power. Also remember that Allah ﷻ asked our Holy Prophet ﷺ whether he would choose worldly possession or the Hereafter, and the Holy Prophet ﷺ replied that he preferred the hereafter. You are also a part of the Holy Prophet ﷺ's family; therefore you should not get so involved in the material aspect of this world.

After saying this he started to cry. After listening to Hazrath Abdullah bin Umar ؓ, Imam Husayn ؑ also had tears in his eyes, and said that although his advice had been sound, it had been prophesised he had to go to Kufa and eventually to Karbala.

The Martyrdom had been Prophesised

In spite of the fact that many companions were martyred but none of the martyrdoms attained the popularity of the martyrdom of Imam Husayn ؓ. Therefore all martyrdoms were related after the incident whilst Imam Husayn ؓ's Martyrdom was revealed by the Holy Prophet Muhammad ﷺ himself. Whilst watching Imam Husayn ؓ playing the Holy Prophet ﷺ was tearing. On enquiry as to why he was crying he said that Hazrath Jibra'eel ؑ had informed him that people from his Ummah will martyr Imam Husayn ؓ at a place called Karbala and thereafter Jibra'eel ؑ gave him some sand of Karbala. Umm Salama ؓ the only wife of the Holy Prophet Muhammad ﷺ who was alive during the tragedy of Karbala reports:

عن ام سلمه قالت قال رسول الله صلى الله عليه وآله وسلم

أخبرني جبرئيل ان ابني الحسين يقتل بأرض العراق فقلت

لجبرئيل اربي تربة الارض التي يقتل فيها، فجاء فهذه تربتها

> The mother of the believers, Umm Salama ؓ narrates that The Holy Prophet ﷺ (who was asleep at her house), woke up during the night being visibly disturbed and informed her:

"Jibra'eel ﷺ had visited me and **informed me** that my beloved son Husayn would be martyred in Iraq. I asked him to bring me some sand of the place where he was martyred and he brought it to me"[63]

In another similar hadith he ﷺ asked Ummi Salama ؓ to keep the sand with her and when she notices it has turned to blood she should know that Husayn ؓ has been martyred.

يا ام سلمه اذا تحولت هذه الترته دما فاعلمي ان ابني قد قتل

فجعلتها ام سلمة في قارورة ثم جعلت تنظر اليها كل يوم و

تقول ان يوما تحولين دما ليوم عظيم

O Ummi Salama, when this sand turns into blood then you must know this son of mine has been martyred; Ummi Salama had kept that sand in a bottle and everyday when she looked at it she exclaimed:

'O sand! The day you become blood will be an earth-shattering occasion'.[64]

Also, Hazrath Ummi Salama ؓ narrates that:

Tears were flowing from the blessed eyes of the Holy Prophet Muhammad ﷺ and when I asked him as to why he was crying he told me:

"Jibra'eel ﷺ has just informed me:

ان امتک ستقتل هذا بأرض يقال لها كربلاء

Your Ummah will martyr your son Husayn ؓ at a place called Karbala[65]

This reflects the knowledge of the Holy Prophet Muhammad ﷺ for he knew Umm Salama ؓ will be the only surviving wife during the event of Karbala.

Imam Ismail ibn Kathir[66] (701AH/774AH) records a hadith in his book al-*Bidayah wa'an-Nihayah* (The Beginning and the End) or *Tarikh ibn Kathir* (The history book of *Ibn Kathir*) [67]that Abu Hurraira ؓ reported that he heard the Holy Prophet ﷺ warn:

Madinah to Karbala

O People! Supplicate to Allah ﷻ! Save you from the time of the end of 60 A.H. when young fools will sit on the throne of leadership.

Hazrath Abu Hurraira ﷺ used to supplicate thereafter:

اللهم انی اعوذبک من رائس الستین وامارة الصبیان

O Allah ﷻ! I seek your refuge from the beginning of the 60^{th} year of the Hijrah and the rule of foolish youngsters[68]

When Hazrath Abu Hurraira ﷺ saw that Yazid was pressurizing Imam Husayn ﷺ he realized this was the period prophesized by the Holy Prophet Muhammad ﷺ so he prayed to Allah ﷻ to take his life before he witnesses the full scale oppression. Thus he passed away before witnessing Karbala, in the 59^{th} year of the Hijrah at the age of 78.

Hazrath Ali ﷺ once while travelling through Iraq stopped at Karbala and said:

اتينا مع علي موضع قبر الحسين فقال ههنا مناخ ركابهم و موضع رحالهم و مهراق دمائهم فئة من ال محمد صلي الله عليه وآله وسلم يقتلون بهذه العرصة تبکی علیهم السماء والارض

Hazrath Asbag bin Banaan ﷺ reports that we travelled with Hazrath Ali ﷺ and we reached the spot where the Blessed grave of Imam Husayn ﷺ would be then he said:
'The Holy Prophet ﷺ informed me that this is the place where their camels would sit; this is where their weapons would be kept and here their blood will be spilt. One group of the family of Muhammad ﷺ will be slain here which will cause the earth and sky to weep.[69]

The Holy Prophet ﷺ used to kiss Imam Hasan ﷺ on his lips and Imam Husayn ﷺ on his neck. The *Urafa* have stated this was to give them a greater measure of patience and was an indication of their martyrdom. From these incidents many points should be noted. It is *sunnah* to

remember, make mention of and cry over the martyrdom of Imam Husayn ﷺ.

Imam Husayn ﷺ Leaves For Kufa

It was divinely ordained that on the very day if the martyrdom of Imam Muslim ﷺ, the 9th Zil-Hijjah 60 Hijrah, Imam Husayn ﷺ was leaving Makkah with his family and well-wishers. It was the Day of Arafat, he had the 'spiritual recognition' (*irfaan*) that the time had come for the fulfilment of the Prophecy of the Holy Prophet Muhammad ﷺ. The next day was to be the commemoration of the sacrifice of Hazrath Ismail ﷺ.

The connection between the sacrifice of Ismail ﷺ and Husayn ﷺ

Allama Muhammad Iqbal علامه محمد اقبال; [November 9, 1877 Sialkot- April 21, 1938 Lahore] had rightly stated:

غریب و سادہ و رنگیں ہے داستان حرم
نہایت اس کی حسین ابتدا ہے اسماعیل

Gharib-o-sada- o-rangi'n hay dastan-e-Haram
Nihayat iski Husayn ibtida hay Ismail

The incident of the *haram* is unfortunate, simple and colourful.
It began with Ismail and ended with Husayn

Allah ﷻ says in the Holy Qur'aan in the 37th Sura, *as-Saffat* (Those ranged in ranks) الصَّافَّات in verse 107:

وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ

And We replaced him with a momentous sacrifice

In verse 107 the sacrifice with which Ismail ﷺ was replaced is described as great by Allah ﷻ, therefore it must be great in an absolute degree. An ordinary ram by no means, in any sense whatsoever, can be termed as great; moreover under no circumstances a ram can be greater than Hazrath Ismail ﷺ son of Hazrath Ibrahim ﷺ, both the most distinguished prophets of Allah ﷻ, in whose progeny Allah ﷻ had appointed His Imams. The ransom, therefore, is essentially a great sacrifice Allah ﷻ had kept in store for future when the religion of Allah ﷻ would be purified after the advent of the Holy Prophet ﷺ. It was

indeed a great and momentous occasion when two men of Allah ﷻ stood ready to offer to Allah ﷻ their lives to seek His pleasure. Allah ﷻ postponed this great manifestation of 'devotion and surrender to His will' which was the real purpose of the trial to a future date, so that the devotion and surrender to Allah ﷻ's will' should be demonstrated in a greater method and degree than what Hazrath Ibrahim عليه السلام and Hazrath Ismail عليه السلام could. This type of service Imam Husayn عليه السلام performed, many ages later, in 61 AH, and as he was a descendant of Hazrath Ibrahim عليه السلام and Hazrath Ismail عليه السلام the credit of 'the great sacrifice' goes to them also. Shah Waliullah *Muhaddith Dehlvi* (February 21, 1703 - August 20, 1762)[70] , in *Sirrush Shahadaytan*, and many other well known authors of traditions and history have accepted the fact that ذِبْحٍ عَظِيمٍ *(zibhe azeem)* refers to the sacrifice of Imam Husayn رضي الله عنه.

The blessed verse refers to the willingness of Hazrath Ibrahim عليه السلام to sacrifice his son, the attempted sacrifice of Hazrath Ismail عليه السلام and the replacement in the sacrifice. Allah ﷻ says He 'compensated the willingness of Hazrath Ibrahim عليه السلام to sacrifice the willingness of Hazrath Ismail عليه السلام to be sacrificed' with a ذِبْحٍ عَظِيمٍ (*zibhe azeem*).

Journey to Kufa the first Protest March in History

Hazrath Imam Husayn عليه السلام left for Kufa with his family and followers, accompanied by their wives, daughters, sisters and breast-feeding children. This should be borne in mind, that Imam Husayn رضي الله عنه did not leave Makkah with the intention to fight or go to war. He knew that this was his last journey. Who could know the prophecy of the Holy Prophet Muhammad ﷺ better than his grandson? He who goes to war does not take wives, daughters, sisters and breast-feeding children with him. The fact that he had with him his wives, daughters, sisters and breast-feeding children is proof of his intention. This was the first protest march in the history of mankind.

On the way to Kufa he received news of Imam Muslim رضي الله عنه's fate. They were surprised and shocked to hear this, but decided to go on to Kufa and see for themselves as to how the situation took such a drastic turn. Imam Husayn عليه السلام made a stop and dispatched a messenger with a letter to the Kufans stating that he was on his way. The messenger was captured

and put to death by ibn Ziyaad. Imam Muslim ﷺ's brothers wanted to avenge their brother's death. Those who had joined on the way thinking of glory in Iraq became afraid. The sincere waited for Imam Husayn ﷺ's decision. He explained the situation and said those who wish to leave may do so. Many left and only a few of the sincere ones, who had travelled with him from Makkah, remained. Imam Husayn عليه السلام arrived in Kufa.

Husayn ﷺ approaches Kufa

Ibne Ziyaad received the news of Imam Husayn ﷺ's arrival. He assigned Hur bin Yazid and 500 soldiers (some reports say 1000 soldiers) to keep a watch on Imam Husayn ﷺ. They were two hours away from Kufa and they met Hur bin Yazid Riyahi. When Hur reached Imam Husayn ﷺ he told his men to surround him and his followers. Imam Husayn ﷺ instructed his people to set up camp there, and upon noticing this Hur also commanded his army to camp in the area and keep Imam Husayn ﷺ and his followers surrounded so that they could not escape. Both groups stayed in their respective camps. The time for *Zuhr* Salaat (mid afternoon prayer) prayer approached, and a member of Imam Husayn عليه السلام's group gave the call for prayer. Imam Husayn عليه السلام asked Hur if they would pray separately or together. Hur replied that they will all read *salaat* behind Imam Husayn عليه السلام. Imam Husayn عليه السلام lead the *Zuhr* prayer and Hur and his army also performed the prayer behind Imam Husayn عليه السلام. Imam Husayn عليه السلام tried to speak sense into Hur and his army but they refused to listen. After the prayer Imam Husayn عليه السلام and Hur returned to their respective camps. Similarly, when the time for *Asr* prayer arrived, Imam Husayn عليه السلام led Hur and his army as well as his own followers in prayer. Imam Husayn عليه السلام confronted Hur and enquired who he was. He replied that he was ordered to keep an eye on him and deliver him to Ibne Ziyaad. Imam Husayn ﷺ replied that they, the Kufans, had invited him. Hur denied having any knowledge of such an invitation, so Imam Husayn عليه السلام showed him the letters.

Imam Husayn عليه السلام addressed the congregation, saying:

> O People! Fear Allah جل جلاله and recognise the rights of the people who have rights, so that Allah جل جلاله will be pleased with you. At the moment, power lies in the hands of Yazid and his

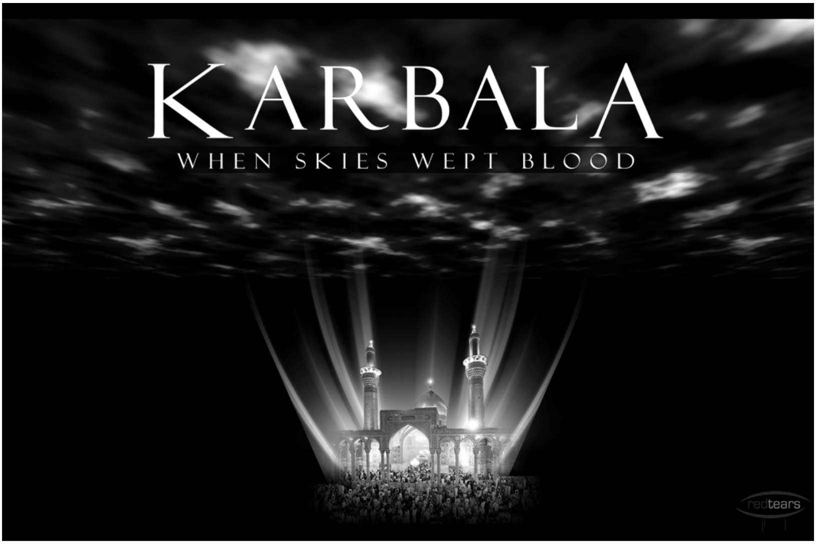
> governors, but they are cruel people who lie to you, and they have no right to rule over you. We the *Ahl al-Bayt* are more entitled to the caliphate than those who are making a claim to it against the truth. They are oppressive rulers. If you dislike us, are unaware of our rights, and have changed your opinion you held of us in your letters, then I will go back.
>
> [*al-Kamil* of ibn-Athir]

The conversation continued with arguments from both sides. Hur had love for *Ahl al-Bayt* and was torn between political loyalty and spiritual integrity. Hur replied that he would request Ibne Ziyaad to permit them to move to another place outside Madinah or Kufa. Ibne Ziyaads reply was that Imam Husayn ﵇ should not be allowed to take refuge at any fort or fertile ground.

Hur himself was surprised at the turn of events. He told Imam Husayn ﵁ that if he let him go his soldiers would complain to ibn Ziyaad and he will be in trouble. So he advised the Imam to continue discussions with him till night falls. He told him to leave quietly at night when the soldiers were asleep. Imam Husayn ﵁ agreed. When darkness overtook them and the soldiers were asleep the group of Imam Husayn ﵁ left. They travelled the whole night and Allah ﷻ willed that they went in a complete circle finding them back at the same spot the following morning. Some were surprised as to how this happened. Imam Husayn ﵁ however knew that the prophecy of the Holy Prophet Muhammad ﷺ was to be fulfilled. Hur himself was surprised but he planned that the negotiations continue and at night they would execute the plan once more. Again they travelled the whole night and Allah ﷻ willed that they went in a complete circle returning to the same spot the following morning. This occurred for three nights and on the fourth day; they asked a traveller as to what was the name of the place that they were at. The stranger said that this was a place called Karbala in Iraq. As soon as Imam Husayn ﵁ heard the word Karbala, he said:

> My maternal grandfather [The Holy Prophet ﷺ] had prophesized that I would be martyred in Karbala. This is the place therefore it is impossible to leave here. The fact that we departed from here for three consecutive nights and returned is proof that this is the place of our martyrdom.

He ordered all his followers to get of their mounts and to set up camp at that place.



KARBALA

2 Muharram 61 AH

It was Thursday, 2 Muharram 61 AH; Imam Husayn ﷺ and his followers pitched camp at a place between the Euphrates River and a hill. Some of his followers pleaded with him to leave the place. Imam Husayn ﷺ replied:

> We have to sip the nectar of martyrdom and shed our blood here. The blood of the Holy Prophet ﷺ's family was destined to colour this ground. The flowers of the garden of the Holy Prophet ﷺ are destined to fall here and colour the ground with their blood. So all of you dismount and display your patience and perseverance since we have to be martyred.

The people of Madinah had come to Karbala via Makkah. Fate had brought them here since till The Day of Judgment they will be known as the people of Karbala.

As soon as Imam Husayn ﷺ and his followers settled down army units being sent by Ibn Ziyaad and Yazid came to meet them and each one brought the same message, that Husayn ﷺ should pledge allegiance to Yazid and if he does then he should be brought alive to Yazid and on refusal, his severed head should be brought to Yazid. Imam Husayn ﷺ replied that it was impossible that he pledge allegiance. He said it was strange that he was called to offer his hand so that people would pledge allegiance to him and now his hand was being forced into Yazid's hand. He said that he left Madinah to avoid pledging allegiance to Yazid and he would never do so now. The enemy asked him to be ready for war. He replied that he did not come with the intention of fighting. They said that he could not avoid both either he pledge allegiance or fight. Although Imam Husayn ﷺ knew that this was the place of his martyrdom he had to act in accordance with the *Shariah* and had to set an example for future generations not to deviate from the *Shariah* despite their personal spiritual condition. So he told them since the letters of the Kufans forced him to come on Legal Grounds (*Shariah*) and now that they have betrayed him, so he places before them three conditions and whichever they agree to they must act on:

On the Battlefield

1. Allow us to return to Makkah and we will remain in The Noble Sacred Sanctuary or *Haram ash-Sharif* and spend the rest of our lives in worship.

Some historian's say two more conditions were put forward; whilst, many others reject them saying they were not presented by Imam Husayn. I personally also believe that Imam Husayn could never have stated the next two for he knew this was the place of martyrdom.

2. let us go to a country where unbelievers and polytheists live, so that we may spend our lives in the propagation of Islam and concentrate our efforts on making them Muslims
3. Finally, if you don't agree to the other two requests take me to Yazid so that I may speak to him. Probably we can reach a mutual understanding and prevent bloodshed.

The request was sent to the governor of Kufa, ibn Ziyaad and he became enraged and wrote to his chief army commander, Amr bin Saad that:

> I did not send you to find grounds for peace between us and Imam Husayn, but to secure his allegiance and on refusal to send his severed head to me. My final order is this that you must fight Husayn and decapitate him.

When Imam Husayn heard this reply was:

> Do as you wish, we will never swear allegiance to Yazid.

3 Muharram

Ibne Ziyaad was informed of Imam Husayn's whereabouts and on the 3 Muharram he reinforced Hurs troops with, 4000 soldiers under Amr bin Saad. They were ordered to confront Imam Husayn. Imam Husayn warned Hur about the spiritual consequences of taking up arms against the family of the Holy Prophet. The material promises and greed for wealth and power had blinded Hur and he paid no heed to the advice given.

7th Muharram

As a strategy of war, on the 7th Muharram 61 AH, they prevented Imam Husayn and his followers from taking water from the Euphrates River. Seven thousand soldiers comprising, two thousand on mounts and five thousand on foot were ordered to guard the river. The order was that not a drop must be given to the Imam Husayn and his followers. The camp of Imam Husayn had women and children in it, so they were surprised that thousands of soldiers had come to confront them. The surprising

aspect of this strategy was that water was being denied to the grandson of the owner of the Fount of *Kauthar* (*Maalik-e Kauthar*) in paradise and the son of the water bearer at *Kauthar* (*Saqi-e-Kauthar*).

Imam Husayn ﷺ mounted his horse rode to face the enemy forces and delivered a brief sermon. He explained to them to stop groping in the darkness and not to stain their hands with his blood, since deliberately killing somebody was purchasing hell. He further explained that he was the grandson of their Holy Prophet Muhammad ﷺ, upon whom they testify faith, and at this moment in time there was no other grandson of the Holy Prophet Muhammad ﷺ on earth. He said that he was that same Husayn ﷺ about whom the Holy Prophet ﷺ said:

الحسن و الحسين سيد اشباب اهل الجنة

Hasan ﷺ and Husayn ﷺ are the leaders of the youth of paradise[71]

He also explained that when he used to cry whilst his mother cared for him then the Holy Prophet ﷺ said:

ألم تعلمي أن بكاء ه يؤذيني

(O Fatimah!) Don't you know that when Husayn ﵇ cries I get troubled?

He told them:

> Think if the Holy Prophet ﷺ could not bear me crying in the care of my loving mother, then if you trouble me in this far off land, stain your hands with my blood and trouble my children then try and fathom how aggrieved the Holy Prophet ﷺ will be.

He read out to them the verse in the Holy Qur'aan in the 33rd Sura *al-Ahzab* الْأَحْزَاب (the Confederates) in verse 57:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

Surely those who offend Allah ﷻ and His Prophet ﷺ, Allah ﷻ curse them in the world and in the Hereafter and He has prepared for them a disgraceful torment.

On the Battlefield

Imam Husayn ﷺ presented these proofs and tried to reason with them since he was the Pivotal Spiritual Guide (G*haus*) of the era and he tried to secure their place in heaven by making them realise their fault. They had become hardhearted and stubborn since hell was their fate so the Imams sermon had no effect on them. They shouted that they had not come to listen to a lecture but to secure his allegiance and since he had refused he must get ready to fight. He said that he had done his duty so that none of them could complain on the Day of Judgment that they were unaware and none had explained to them. He said:

Now the proof and advice has been presented to you do as you will.

Allah ﷻ says in the Holy Qur'aan, the 17th Sura, *al-Isra'* (the Night journey), الْإِسْرَاء / بَنِيْ إِسْرَآءِيْل, verse 15:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We do not torment (any people) at all until We send a Messenger (to them)

9th of Muharram- Attack Begins

It was the 9th of Muharram, the Yazidi force were impatient to fight. Imam Husayn ﷺ sent Hazrath Abbas ﷺ asking for a days grace so that he could supplicate and read *salaah* before the confrontation. They granted a stay of one night. Imam Husayn ﷺ addressed his supporters. He told them that those that wanted to leave might do so, because his fate has been divinely decreed. All his supporters assured him of their wholehearted support. Imam Husayn ﷺ gathered his followers and said to them, that he was pleased with them and happily gives them permission to leave in whatever way they could. He said that these people were thirsty for his blood and he would quench their thirst. He advised his followers to leave and save their lives. He said he would put out the campfire at night, so that those that change their mind may leave in the dark of night, and he would not hold any enmity towards them. The entire night was spent offering prayers, invoking forgiveness from Allah ﷻ, weeping and crying. Not one of them was prepared to leave saying:

O our beloved Imam, if we leave your side at this critical moment, with what face will we face the Holy Prophet ﷺ on the Day of Judgment. The Holy Prophet ﷺ will ask us if we

> valued our lives more than his grandson's life and hence we left him in the clutches of the enemy and left? No! We can never leave you at this critical time. We will remain with you and give our lives for you.

When none were prepared to leave then Imam Husayn ﵁ told them that if they are remaining then they should become fortresses of patience and perseverance. He urged them to become so firm that no amount of force and oppression could shake them since this was a stand against falsehood and a great test. He told them that Allah ﷻ always tests his true servants. Mountains of problems will be unleashed on them but they would have to be sure footed in the path of Allah ﷻ. They would have to drink from the nectar of martyrdom and become shining examples of truth for all the future generations. The Imam instilled such patience and perseverance in his followers that they were soaked in the desire to be martyred. He asked them to rest for the night and leave the events of the next morning to the will of Allah ﷻ. Each one left the gathering and went to their resting places. Imam Husayn ﵁ entered his tent and started reciting the Holy Qur'aan. Whilst reciting the Holy Qur'aan, Imam Husayn ﵁ fell off to sleep. In his dream he sees the Leader of all creation, the Holy Prophet Muhammad ﷺ approaching him and taking him in his hands. The Holy Prophet ﷺ placed his blessed hands on the chest of Imam Husayn ﵁ and supplicated:

Allahumma aatil Husayna sabraw wa ajra

O Allah! Grant my Husayn ﵁, patience and reward him

The Holy Prophet ﷺ then said to him:

> My son Husayn ﵁, whatever is happening to you, remember I am not unaware on the contrary I am witnessing everything. All those that have armed against you, will be deprived of my intercession.

Saying these words, the blessing of the Holy Prophet Muhammad ﷺ's blessed hand transformed Imam Husayn ﵁'s chest into a treasure house of patient perseverance, the Holy Prophet ﷺ left. Imam Husayn ﵁ awoke and related his dream to his followers.

Sayed Shah Muhammad Kabir of Danapur writes [72] that upon hearing this dream everyone in Imam Husayn ﵇'s camp sat up and prayed with

him. In the morning they put on *itr* (fragrance), their best clothing, went to their womenfolk and took their leave and blessings. The blessed women were told that they should be patient and not mourn. They then recited the verses of the Holy Qur'aan in which it is stated that martyrs are not dead.[73] They then went out bravely to earn eternal life.

The *fajr* prayer was performed and thereafter Imam Husayn ﵁ supplicated to Allah ﷻ to keep them sure footed on the path of truth; grant them patience and not to let the forces of oppression to swerve them from the true path. He prayed and his followers said, 'May it be so' *(ameen)*. When these thirsty followers and princes had completed their supplication and were still seated then all hell broke loose. The Yazidi force mounted their horses and surrounded Imam Husayn ﵁'s camp.

Hur bin Yazid ﵁

Imam Husayn ﵁ mounted his horse and faced the Yazidi army and said:

> Is there any one who would assist the Family of the Holy Prophet ﷺ, and thereby be assured of paradise?

This statement invoked a change in the attitude and destiny of Hur bin Yazid ﵁. He became restless on his horse to the extent that one of his associates enquired as to why he had become so restless:

> I have seen you in great battles and campaigns and you never were so unsettled. What is the matter?

Hur bin Yazid ﵁ said:

> How can I explain, I am standing in between heaven and hell. A force is pulling me to hell whilst an inner strength is pulling me towards heaven.

Saying this he whipped his horse and rode away from the Yazidi camp saying:

> If I can help it I must go to heaven.

Hur ﵁ left the Yazidi army, but the reality was this that his coming over did not strengthen Imam Husayn ﵁'s army, since there were thousands on the opposing side but he was meant to be an inmate of heaven and he had been with the inmates of hell. He was a good man amongst the corrupt and Imam Husayn ﵁'s 'insight of reality' *(basirah)* called out to create a reason for him to leave and come over. The call lit up the road to

heaven for Hur رضي الله عنه. Hur رضي الله عنه left the Yazidi camp and came face to face with Imam Husayn رضي الله عنه. He said to Imam Husayn رضي الله عنه:

> O son of the Messenger! You asked if anyone at this critical juncture would help the children of the Holy Prophet ﷺ and enter heaven. I am at your service, O grandson of the messenger! If I give my life for you will I attain the intercession of the Holy Prophet ﷺ?

Imam Husayn رضي الله عنه replied:

> If Allah ﷻ wills *(Inshallah)*

Hur رضي الله عنه said:

> O Imam Husayn رضي الله عنه, supplicate that Allah ﷻ forgive my earlier transgression, for now I am going to give my life in defence of you.

It is recorded that later Hur's two sons and six others defected from the Yazidi army and joined Imam Husayn رضي الله عنه.

On the Battlefield

HOUSEHOLD OF HOLY PROPHET ﷺ AND THEIR SUPPORTERS ON THE BATTLEFIELD

Friday the 10th Muharram 61 AH

Imam Husayn ؓ's army consisted of 72 men; 32 horsemen and 40 foot soldiers. The flag was carried by Hazrath Abbas ibn Ali ؓ, the brother of Imam Husayn ؓ.

Fifty Followers Martyred

Arrogantly the Yazidi force called out for someone to come and challenge them and shot a few arrows towards Imam Husayn ؓ's tent. Imam Husayn ؓ's followers sought his permission to reply to those taunts. He granted them permission and his followers showed their bravery on the plains of Karbala. Being hungry and thirsty for three days they displayed such bravery that they troubled the Yazidi force. Every one of them took on ten of the enemy. The fighting was so fierce that fifty of Imam Husayn ؓ's followers were martyred but also killed many Yazidis before being martyred. Imam Husayn ؓ witnessed his fifty followers martyred. He saw arrows in the chests of his friends and loved ones. Seeing this he kept on reciting:

O Allah ﷻ! I am resigned to Your will

The First Martyr

As per the strategy of war at that time men from each side fought man to man and every single combatant from the Yazidi side was killed by the army personnel of Imam Husayn ؓ. Then the Yazidis started a general mass attack. When there was a pause in the fighting the Husayni's saw Muslim Bin Ausaja al-Asadi ؓ of the Banu Asad (sons of the lion) an Arab tribe in Iraq, was mortally wounded lying on the ground covered in blood and sand. Imam Husayn ؓ ran to him and Muslim bin Ausja ؓ died in the blessed hands of Imam Husayn ؓ, becoming the first martyr of Karbala.

Hur bin Yazid

Hur unsheathed his sword and faced the Yazidi army. Amr bin Saad said:

> Look at this situation. A commander of our army has defected to the enemy. This is treason. Teach him such a lesson that it serves as a lesson for generations to come.

The Yazidi's attacked him and he fought bravely, suffering many wounds until he was martyred. Thereafter many of the supporters of Imam Husayn ؓ were martyred. One of them was Abdullah ibn al Umair al Kalbi ؓ. His wife Umm Wahab ؓ was wiping the dust of her martyred husbands face saying repeatedly:

> Compliments to you for attaining an abode in paradise

Shimr killed her whilst she was at her husband side. Eventually every companion of Imam Husayn ؓ was martyred and only his family remained. These fortunate souls had seen their place in paradise before their blood reached the ground. They were martyred defending the family of the Holy Prophet Muhammad ﷺ. Now the *ahl Al-Bayt* took to the battlefield. Seventeen of them, including Imam Husayn ؓ were martyred.

Hazrath Ali al-Akbar ibn Husayn ؓ

The 16 year old son of Imam Husayn ؓ and Umm-e-Laila ؓ Hazrath Ali al-Akbar ibn Hussain ؓ [5th Shabaan, 44 AH – 10th Muharram, 61 AH] sought his blessed fathers blessing and to go out into the battlefield. Hazrath Ali Akbar ؓ was the 'look alike' of the Holy Prophet ﷺ. He said to Imam Husayn ؓ:

> O My father! Let me go out into the battlefield for I don't want to live if you are slain.

Imam Husayn ؓ said:

> O my son! You are the mirror image physically of the Holy Prophet ﷺ. We look at you and satisfy our desire to see the Holy Prophet ﷺ. By sending you I am sending image of the Holy Prophet ﷺ out of my home. Don't go they are after my blood.

But Hazrath Ali Akbar ؓ insisted and Imam Husayn ؓ conceded. His Uncle Abbas ibn Ali ؓ had taught him fencing and archery. He had a powerful and beautiful voice and on the morning of the day of *Ashura* he had given the call to prayer (*azaan*). Husayn ؓ and many men and women, in their tents, began to weep knowing that it maybe the last time they are hearing Ali Akbar ؓ's *azaan*. He killed many well-known

warriors while a few soldiers attacked him. Murrah ibn Munqad threw a spear through Ali Akbar ﷺ's chest. As Ali Akbar ﷺ fell from his horse, he said:

> O Father, my last *salaams* to you! Here is my grandfather, the Messenger of Allah, giving me my water. He says yours is here waiting for you.

Hazrath Imam Husayn ﷺ stood crying at his son's body and then he carried the body to the tents. Hazrath Zainab ﷺ came out of the tent looked at the body and said:

> These tyrants have obliterated the resemblance of the Holy Prophet ﷺ

Imam Husayn ﷺ took his sister by the hand and led her into the tent. He asked her to be patient for everything that is happening is happening with the will of Allah ﷻ. He said:

> We have got to pass this test of patience and endurance for it is from Allah ﷻ.

Ibn Asaakir ﷺ, the great *muhaddith*, reports that when the 56 year old Imam Husayn ﷺ went to Hazrath Ali Akbar ﷺ, not one hair on his body was white but when he carried the body of his son into the tent not one black hair remained on his body. Thereafter many other sons of the *Ahl al-Bayt* came out and drank the nectar of martyrdom.

Imam Qaasim ﷺ

Now that nephew of Imam Husayn ﷺ stepped forward, the 14-year-old (according to some reports he was 19 years old) Al-Qasim ibn Hasan ﷺ. He was the youngest son of Imam Hasan ﷺ born in 47 AH, three years before his father was martyred. He was proposed to Imam Husayn ﷺ's daughter, Hazrath Sakina ﷺ. When Imam Husayn ﷺ saw this young nephew of his, his future son-in-law, he began sobbing loudly. He said:

> My son, how can I permit you to go out on the battlefield? Must I permit you to take arrows and sword wounds on your body? My son, listen to me. It was the desire of my brother, Imam Hasan ﷺ that you be married to my daughter Sakina ﷺ, so when you reach Madinah, marry my daughter and fulfil your fathers wish.

Hazrath Qaasim ﷺ said:

> My beloved uncle, my father had another desire also. He had put an amulet (*tawiz*) on my neck and said that I should open it and read its contents during my most difficult time. I have opened it and it says:
>
> 'O my son Qaasim! A time will come when the enemy at Karbala who will be after his life will surround my brother Husayn ﷺ. So my son, when this occurs, sacrifice your life for your uncle, for Allah ﷻ will give anyone who does so a high status.'
>
> In view of this my dear uncle, allow me to go out into the battlefield so that I may go to heaven, quench my thirst and fall on my fathers feet and tell him that I fulfilled his wish for I sacrificed my temporal life for my uncle.

Imam Husayn ﷺ embraced his young nephew and said:

> O my brother's son, how can I stop you from doing what your father wanted you to do? *Bismillah*, go. Allah ﷻ be with you

Imam Husayn ﷺ tied Imam Hasan ﷺ's turban on the head of Hazrath Qaasim ﷺ and helped him mount his horse. This was an extremely significant act and a point to note was that the relics (*tabarruk*) of the saints carry *barakah* in it. Therefore Imam Husayn ﷺ carried Imam Hasan ﷺ's turban with him. Hazrath Qaasim ﷺ said:

> O my uncle - Do not be upset. I do not fear death. Death for Islam will be sweeter for me than honey

Hazrath Qaasim ﷺ came to the battle field. He was an extremely handsome boy. When the enemy saw him, they began to murmur:

> How can we kill someone whose face is shining like the full moon?

In a loud and a clear voice Hazrath Qaasim ﷺ introduced himself and called for single combat. He killed several competent warriors who came forward. Every time he felled an enemy Hazrath Qaasim ﷺ would stand on his stirrups, look behind and wave to Hazrath Abbas ibn Ali ﷺ, his uncle, who had trained him for combat, just as a pupil would seek approval of his teacher on any assignment, Hazrath Al-Abbas ibn Ali ﷺ would proudly wave back. When the enemy saw his bravery and realized that they could not possibly over power him in single combats, they came from behind and one of them hit Hazrath Qaasim ﷺ on the head with a

sword. Hazrath Qaasim ﵁ tried to go on fighting but alas he was so young and he was so very thirsty! He fell from his horse crying out:

O uncle, Accept My Last *Salaam*.

Imam Husayn ﵁ and Hazrath Abbas ﵁ rode out. The soldiers tried to stop them, when finally they came to where Hazrath Qaasim ﵁ had fallen they saw a dreadful sight! Hazrath Qaasim ﵁'s body had been trampled by the horses of the soldiers. Hazrath Abbas ﵁ was so angry when he saw this that he began to shake with fury. He took out his sword and wanted to attack the enemy. Imam Husayn ﵁ restrained him saying:

Abbas have patience, dear brother. Do not give them an excuse for saying that we attacked them first

Was Imam Qaasim ﵁'s body was carried to the camp to his mother? This is not very clear. Imam Qaasim ﵁ massacred brave warriors of the enemy, although he was hungry and thirsty for three days he displayed such bravery that he confounded the enemy. Eventually this young man reached paradise. Imam Husayn ﵁'s brother's youngest sons had been martyred.

Hazrath Ali Asghar ﵁

After the martyrdom of his brother's son, Imam Husayn ﵁ went to the tent where the women were. In the tent he sees his little baby, some reports say he was born on that day whilst others say he was six months old, Hazrath Ali Asghar ﵁, a child who was still on the breast milk, had his tongue hanging out of his mouth due to thirst. The mother of the child Layla tells Imam Husayn ﵁ that she cannot bear to see this child thirsty for when he cries his voice is not audible. She begs him to get water by any means to quench the child's thirst. As Imam Husayn stepped out of the tent an arrow struck the baby on its neck and Ali Asghar ﵁ was martyred. There are other reports that say Ali Asghar ﵁ was the six year old martyr whilst, another son, the newborn Abdullah ﵁ was born at Karbala and martyred the same day.

Hazrath Aqeel ﵁, the Brother of Hazrath Muslim Bin Aqeel ﵁

The son of Hazrath Aqeel ﵁, the brother of Hazrath Muslim bin Aqeel ﵁ sought permission to go out and fight. Imam Husayn ﵁ embraced him. Kissed his forehead and permitted him to go out into the battlefield.

He went out, displayed his bravery and killed many Yazidi's and eventually he too was martyred.

Imam Husayn ﵁'s Brothers

Now was the turn of Imam Husayn ﵁'s brother, Hazrath Umar ibn Ali ﵁, a half-brother of Husayn ﵁, who sought permission and went out. The son of the 'Lion of Allah' showed that he had the father's blood in him. The children of Hazrath Ali ﵁ showed such bravery that one after the other they were martyred.

The Sons of Imam Hasan ﵁

Imam Abu Bakr ibn Hasan ﵁, ﵁ and Imam Abdullah ibn Hasan ﵁ came to Imam Husayn ﵁ to seek permission. When Imam Husayn ﵁ saw his nephews, tears swelled in his eyes and he addressed them saying:

> My beloved nephews, you set out with your uncle, thinking you are heading towards people who love us and believe in us, my disciples so you accompanied me. My children I did not bring you with me to face swords and arrows. Listen to me, for these people want my blood and not yours. I cannot give you permission. You all go back into the tents and return with the ladies to Madinah.

The nephews said to their uncle:

> O beloved uncle! Send us out into the battlefield with your blessed hands for we are also impatient to go to paradise. O beloved uncle! The thirst of three days has taken its toll so let us go to paradise and quench our thirst with the water of *Kauthar* borne by our grandfather and father.

These young men who were inspired by the want of martyrdom were ushered onto the battlefield, after being kissed on the forehead by a tearful Imam Husayn ﵁. They shone like stars of guidance on the battlefield of Karbala. They also killed many Yazidis and eventually were martyred.

Hazrath Imam Hasan Muthanna ﵁

Imam Hasan ﵁ (*Hasan Muthana*) (ancestor of Jilaani Sayeds) was second eldest son of Imam Hasan ﵁. He was born to Khaula bint Mathur-ul-Frazia ﵁ at Madinah. His name was Hasan and title was *Muthana* (the second). He was greatly esteemed personality of his family blessed with

the honourable qualities of his illustrious father. The majority of historian's state Sayed Hasan Muthana ؓ remained at Madinah with his wife Fatima Sughra ؓ daughter of Imam Husayn ؓ and never came to Karbala but some historians have written that he was present at Karbala and was severely wounded and he fell to the ground. He was mistaken for dead and subsequently saved. He was brought to Damascus as a prisoner but set free by Umru bin Saad on recommendations of Isma binnat Al-Hakam Al-Frazia. (Allah ﷻ knows best) The Great G*hawth*, Hazrath Abu Muhammad *Sayyiduna* Shaykh Abd al-Qaadir Jilaani ؓ is his descendant.

Hazrath Zaynab's ؓ Sons

Imam Husayn ؓ's sister Hazrath Zainab ؓ stood in front of him with her two sons, Hazrath Aun ؓ and Hazrath Muhammad ؓ the sons of Hazrath Abdullah ibn Jaafar ؓ, the son of Hazrath Jaafar ibn Abu Talib ؓ. [Some sources say Hazrath Muhammad ؓ, son of Hazrath Abdullah ibn Jaafar ؓ was not the biological son of Hazrath Zainab ؓ. He was the son of al-Khawsa ؓ the other wife of Hazrath Abdullah ibn Jaafar ؓ].

Hazrath Zainab ؓ said:

> O Husayn ؓ! Your sister's sons are also impatient to give their lives for you.

He replied:

> Please don't put me in such a difficult position, I did not bring these children along to take arrows and sword wounds on their bodies. Please take them away to the tents.

His sister said:

> It can never happen that my sons don't defend you. I also want to go to heaven and tell my mother, Bibi Fatimah ؓ that I also sacrificed my two sons for your beloved son. My sons also want to quench their thirst in paradise. Embrace them and let them go.

Imam Husayn ؓ, who was prepared to sacrifice all for upholding the truth, embraced his nephews and sent them out. The apples of Bibi Zainab ؓ's eye, the tranquillity of her heart, her sons were going towards the battlefield and with tears in her eyes, she hid her face behind her scarf and said:

> My sons I entrust you'll to Allah ﷻ.

The children were martyred in no time. Imam Husayn ﵁ went running and lifted up their bodies and brought them to the tent of Bibi Zainab ﵂ and said:

> Here you are Zainab, my sister, your desire has been fulfilled
> and your sons are quenching their thirst in heaven.

Bibi Zainab ﵂ went to the bodies and stroking their blessed hair, she said:

> O my children, You have made your mother happy.

Hazrath Abbas ﵁ the Flag Bearer (*Alamdar*)

Al-Abbas ibn Ali العباس بن علي [4th Shabaan 26 AH – 10 Muharram 61 AH] is the son of Ali ibn Abu Talib ﵁ and Fatimah bint Hizam al-Kilabiyyah ﵂. He was known as the greatest warrior in Arabia and mirrored the strength of his father. The Euphrates River was occupied by Yazid's Army to prevent the camp of Husayn ﵁ from getting water. The children in the tent could not bear the thirst of so many days. When Hazrath Abbas ﵁[74] The Flag Bearer *(Alamdar)* ﵁ heard this he became restless, and requested permission from Imam Husayn ﵁ to go and fetch water from the river. Imam Husayn ﵁ asked Hazrath Abbas ﵁ to be patient. Hazrath Abbas ﵁ *Alamdar* said that it was a tragedy that he was here and children should go thirsty. Imam Husayn ﵁ permitted him to go. He went to the river to get water for the children especially his niece, Husayn ﵁'s 4 year old daughter Sakina bint Husayn ﵂ who was very attached to her uncle, who loved her greatly. He said:

> I am the son of the Lion of Allah ﷻ, who had lifted the mighty
> door of the Jewish Fort of Khyber, I am going to bring water
> and quench the thirst of these children.

Hazrath Abbas ﵁ *Alamdar* draped the leather water container on his shoulders, took his sword in his hand and mounted his horse riding to the river. He rode the horse into the river filled the leather water container, tied the opening spout, and placed the leather water container on his shoulders. Hazrath Abbas ﵁ took some water to his mouth, but when he brought the water to his lips, he thought of Hazrath Sakina ﵂ and he said to himself:

> O Abbas ﵁! It is not fitting for you to quench your thirst
> before the children. First quench their and then only will you
> earn the right to drink water.

On the Battlefield

He then threw the water back in the river, secured the leather water container and untied his horse. As he did this he saw that the enemy surrounded him. He rode through their ranks fighting, but after passing many, the son of the Lion of Allah ﷻ was overpowered. He was alone and they were four thousand. Arrows were raining upon him from all sides, and when he had bled so much that he became physically weakened, they approached him. The ones from the back cut the right arm securing the leather water container on his shoulders and it fell to the ground. Hazrath Abbas ؑ The Flag Bearer *(Alamdar)* picked it up onto his left arm and those merciless enemies cut of that arm also. As the leather water container was falling Hazrath Abbas ؑ *Alamdar* caught it with his teeth. His both arms being cut he could not wield a sword or hold the reigns of the horse and the leather water container was being gripped by his teeth. As the enemy fired a few arrows, they pierced the leather water container and the water flowed onto the ground. He let go of the leather water container and sighed and said:

> O Sakina ؑ if only I could have quenched, your thirst today, I failed but have a look at my condition.

The enemy dropped him of his horse with spears. They surrounded him and struck him with their swords. Imam Husayn ؑ saw his brother's condition and he cried and said:

> Now my back has been broken, all my companions are slain
> and my right hand, Hazrath Abbas ؑ *Alamdar* has been cut off.
> I am left supporter less in a strange country.

He ran to the body of Hazrath Abbas ؑ whose both arms had been cut off and body riddled with arrows. The enemy had cut off his head and had taken it with them. When he reached this blood-drenched body he cried with loud wails and said:

> O my brother! You left me also. We had still so much to talk about.

Faith of the Women of Karbala

Umar bin Janada-e-Ansari ؑ was the son of a saintly lady who came to the Imam Husayn ؑ and implored for his permission for her son Umar to be martyred. When her son was martyred, the Yazidi's severed his head and threw it towards the Husayni camp. His mother picked up the

severed head of her son and threw it back into the ranks of the Yazidis saying:

> That which has been given away in the way of Allah ﷻ we don't take back

She picked up a stick from the camp and rushed to attack the enemy. Husayn ﵁ held her back and pacified her.

Imam Zain al-Aberdeen ﵁

Imam Husayn ﵁ went into the tent to his ailing son, the 22 year old Hazrath Imam Ali ibn Husayn ﵇ [5 Shabaan 38 A.H. to 14 Muharram 94 AH] known as Imam *Zayn al-Abidin* (Beauty of the Worshippers). He is also referred to as Imam *al-Sajjad* (the successor to the spiritual prayer carpet). His mother was Sherbanu ﵂. Imam *Zayn al-Abidin* got out of bed, burning with fever and said to his father:

> O my beloved father! Allow me to go out and be martyred

Imam Husayn ﵁ embraced his son and said:

> *Zayn al-Abidin* ﵁, if I allow you to go out then from whom will my progeny continue, I pray that Allah ﷻ spare you, to continue my progeny and the spiritual legacy.

Imam Husayn ﵁ then bestowed him with *Khilafath* and *Imamat*[75], then embraced him and spiritually gifted him. Therefore he is also called Imam *al-Sajjad* for he was the *Sajjada Nashin* of Imam Husayn ﵁. Zayn al-Abidin ﵁ dedicated his life to learning and became an authority on spirituality and Shariah. From him continues the lineage of the *Husayni Sayyids*. The Great *Khwaja-e-Khwajagaan* Sayyiduna Muinuddin *Gharib Nawaaz* ﵁ is his paternal descendant.

Imam Husayn ﵁ then told him that after undergoing all these difficulties then as soon as he reaches Madinah, he must go to the 'Sacred and Blessed Burial Chamber' *(Roza Mubarak)* of the Holy Prophet ﷺ and present his fathers salutations to the Holy Prophet Muhammad ﷺ and inform him of what transpired. After giving his son this advice Imam Husayn ﵁ gets ready to go out into the battlefield.

Martyrdom of Imam Husayn ؑ

IMAM HUSAYN ؓ'S MARTYRDOM

Allah ﷻ says in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in verse 154 of the Holy Qur'aan:

وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء وَلَكِن
لاَّ تَشْعُرُونَ

And say not of those who are slain in the way of Allah ﷻ:
'They are dead.' No, they are alive, though you do not perceive
(their life).

Many were martyred in the Community of the Holy Prophet ﷺ. Allah ﷻ blessed and rewarded many with this great status. Amongst them Hazrath Umar ؓ, Hazrath Uthman ؓ, Hazrath Ali ؓ and Hazrath Hamza ؓ received this honour. In the Battles of Badr, Uhad and Khyber many Companions of the Holy Prophet were blessed with this great status of being martyred. However the Martyrdom of Imam Hussain ؓ is so unique that neither in previous times nor in the latter times can we find another martyrdom to compare with it.

Parting from the Family

Imam Husayn ؓ ties the blessed turban of the Holy Prophet ﷺ on his head, and the 'cloth-belt' (*Tahband*) of his brother Imam Hasan ؓ on his waist. He took his blessed father, Hazrath Ali ؓ's sword, *Zulfikaar*, in his hands and advanced to the battlefield. He gave one look at the veiled women, every one of them a shining example of patience and endurance. They had reached a stage beyond tears in their eyes for their hearts were crying tears of blood since they had lost their entire family. They watched as their last source of comfort, Imam Husayn ؓ was also going out. He said to his wives:

> Sherbanu ؓ, I salute you for the last time. O Rhubarb ؓ! Look at me one time for you may not get this opportunity again. O Zaynab ؓ! Your brother is leaving; you are the daughter of the Conqueror of Khyber, Hazrath Ali ؓ, and the patient Lady Fatimah ؓ so never stop being patient and perform any deed that disappoints Allah ﷻ and His Holy

> Prophet ﷺ. O Zaynab ؑ! Please never let my beloved daughter Sakina ؑ cry. She is very dear to me, shower her with love and embrace her. I am now leaving and leaving you all in the hands of Allah ﷻ.

As he said this innocent Sakina ؑ came running and wrapped her arms around her father's legs. Hazrath Rhubarb ؑ came running placing her head on his shoulders and cried asking why he was leaving them. She said:

> What will be our faith in the hands of these criminals?

Imam Husayn ؑ said:

> Allah ﷻ is with you. You are His Prophet ﷺ's children, from the Prophet ﷺ's Household. Allah ﷻ will protect your dignity.

Imam Husayn ؑ went out and untied his horse, *Zuljanan,* and was about to mount it. Bibi Zaynab ؑ came out and said:

> My brother I have come to see you off since, I will hold the reins while you mount for you had seen everyone else off, I will see you off.

Facing the Enemy

The crown off Fatimah Zahra ؑ was going to be martyred. The grandson of the Holy Prophet ﷺ who had sacrificed his whole family in the path of Allah ﷻ was himself going out to be sacrificed. He faced the enemy and said:

> Look at me, you know who I am. I am the leader of the youths of paradise, that grandson of the Holy Prophet ﷺ whom he carried on his blessed shoulders, kissed my neck and cheeks often and proclaimed this is my blood. My mother is Fatimah ؑ, the Flower *(Zahra)* and my father is Ali ؑ, the Elect *(Murtaza),* my maternal grandfather is the Prophet of Allah ﷺ, the seal of Prophets, Muhammad, the Chosen *(Mustafa)* ﷺ. I am him for whom the Holy Prophet ﷺ prolonged his prostration, when as a child I climbed on his back.

He then said:

> Come forth you who want to obliterate the household of your Prophet ﷺ; you who have cut the flowers of the Garden of Fatimah ؑ and scattered them on the plains of Karbala. Come

> and have my blood on your hands also. I am the last remaining obstacle.

The tyrants advanced, unsheathed their swords and straightened their spears. Imam Husayn ؓ unsheathed his sword and attacked them and they retreated like a flock of sheep or goats. He beheaded many and their severed heads were falling everywhere. He killed many despite being wounded and thirsty for three days. His sword, the *Zulfikaar,* displayed that same precision that it displayed at the Battle of Badr, in the hands of the 'Lion of Allah', Hazrath Ali ؓ. At Badr whilst fighting in the hands of Hazrath Ali ؓ, a recitation could be heard from the unseen saying:

لا فتى إلا علي لا سيف إلا ذو الفقار

La fattah illa Ali, la saif illa Zulfikaar
There is none brave like Ali ؓ and there is no sword like Zulfikaar

That sword showed the same spiritual strength that it showed at Badr. Imam Husayn ؓ slew many and took multiple wounds to his blessed body. Amr bin Saad ordered a combined volley of arrows to be shot at Imam Husayn ؓ. Arrows fired from four sides were shot and it pierced the body of Imam Husayn ؓ. Some arrows also pierced his horse. Being pierced by a multitude of arrows, he wiped his mouth and said:

> O heartless tyrants! You have no pity for your Prophet ﷺ's family.

Martyrdom

He looked up and he saw the Holy Prophet ﷺ standing in front of him with a bottle in his hand together with Hazrath Ali ؓ, Bibi Fatimah ؓ and Imam Hasan ؓ. They said:

> O Husayn ؓ! Look we have come to take you.

The Holy Prophet ﷺ was collecting drops of Imam Husayn ؓ's blood in the bottle and he was reciting:

Allah humma atil Husayna sabrow wa ajra
O Allah ﷻ grant my Husayn ؓ patience and reward him

Those who doubt this should consider that these are reports taken from Hazrath Zaynab bint Ali ؓ and Imam *Zayn al-Abidin* ؓ the members of

the Holy Prophet Muhammad ﷺ's household who genetically had *nur* in their hearts. The Holy Prophet Muhammad ﷺ had said in the hadith:

اتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُوْرِ اللهِ

Beware the penetrating, intuitive, insight of a Mu'min, for he sees with the light of Allah ﷻ [76]

Allah ﷻ says in the Holy Qur'aan in the 89th Sura, *al-Fajr* (the Dawn) الْفَجْر, verse 27 to 30:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُO ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةًO

فَادْخُلِي فِي عِبَادِيO وَادْخُلِي جَنَّتِي

O contented (pleased) self! Return to your Lord in such a state that you are both the aspirant to and the aspired of His pleasure (i.e. you seek His pleasure and He seeks yours). So **join My (perfect) servants**. And enter Paradise (of my nearness and sight).

Also reflect on this narration in *Tirmidhi* in the Chapter of *Manaqib*:

دخلت على ام سلمة و هى تبكى فقلت : ما يبكيک؟

قالت : رايت رسول الله صلي الله عليه وآله وسلم في المنام

و علي رأسه ولحيته التراب فقلت : مالک يا رسول الله قال

: شهدت قتل الحسين انفا

[Hazrath Salmi ؓ reports] I went to ummi Salama and found her crying. I asked her why she was crying and she replied, "I saw the Messenger of Allah ﷻ in a dream and his blessed head and blessed beard was ruffled and full of sand. I asked him, 'O Messenger of Allah ﷻ! What is the matter?' (or why are you in this condition). He replied, 'I have just witnessed the martyrdom of Husayn ؑ' [77]

The grandson of the Holy Prophet ﷺ was drenched in blood and his blessed body was ripped. He fell from the horse the Throne of Allah ﷻ *(arsh)* shook and Hazrath Fatimah Zahra ؓ's blessed soul was disturbed. Imam Husayn ؓ, the apple of the Holy Prophet ﷺ's blessed eye fell off

his horse and Hazrath Ali ﷺ sighed. Him whom the Holy Prophet ﷺ used to mount on his blessed back fell off his mount. As he fell Shimr and his heartless group approached him and put their feet on his blessed, blood drenched body. Shimr sat on his blessed chest and Imam Husayn ﷺ said:

> My grandfather had prophesized that only the heartless tyrants will spill the blood of his Household. You are that individual who is my murderer. O Shimr! Today is Friday *(Yaum al-Jumu'ah)* all true believers prostrate to Allah ﷻ, today, so please severe my head when I am in prostration.

Even at that critical moment Imam Husayn ﷺ did not desire quenching his thirst or to see his children but to ensure that his head is subservient to Allah ﷻ in prostration. His submission was for Allah ﷻ, he never submitted to the forces of falsehood. His attackers surrounded him and he addressed them saying,

> You made me and my children wander thirsty in these desert wastes. You gave me no water and I know better than to expect any from you. But at least give my children a drop to drink, so that I may forgive you for the great wrong you have done.

They replied that they would not give a single drop. He then kicked the ground, from which a crystal spring burst forth. Their eyes opened wide in amazement. He said:

> Now you see the quality of our patience. We have only suffered like this in order to teach the community and make them understand that they must be prepared to sacrifice everything they have, when they engage in necessary struggle against the tyrannical and the corrupt. Otherwise water was at our command. If we had wished, we would have drawn it up and drunk it before now. We refrained from doing so however, in order to set the community of Muhammad ﷺ an example of sacrifice.[78]

He prostrated and performed his prayer and left a lesson for all mankind, for all times that the example of Husayn ﷺ is this that although he is wounded and drenched in blood he does not forsake his prayer *(salaah).* So with his actions he proclaimed that if you truly love me take a lesson from my life. He placed his head on the ground in prostration and read:

Madinah to Karbala

Glorious is Allah ﷻ, Most High! O Allah ﷻ! If you accept my sacrifice then forgive the Community *(Ummah)* of my grandfather.

The Noble Zaynab ﷺ

At the moment of decapitation, Imam Husayn ﷺ's horse rubbed its forehead in his blood and ran. The horse attacked those that tried to stop it kicking and biting them to death. The horse ran to the tent of Imam Husayn ﷺ and began wailing and crying. When Bibi Zaynab ﷺ heard the horse she said to Sakina ﷺ:

Let me go and check, probably your father has come back.

She came outside and saw the empty saddle and blood soaked forehead of the horse and it was the sign that told her brother had been martyred. She cried as was the Arab custom:

Wa Husayna, Wa ghariba

When the ladies in the tent heard her cry they began crying. She said:

O Sherbanu ﷺ take care of Sakina ﷺ whilst I check the whereabouts of my brother.

The daughter of Fatimah Zahra ﷺ, whose uncovered head had not been seen by any strange man, who never left her home unnecessarily, was running to and fro in a strange land, on the plains of Karbala, looking for her brothers blessed body. She said:

O unreligious tyrants! Move aside let me see my brother, for one last time.

They replied:

Whom would you see, for he has been decapitated?

Hazrath Zaynab ﷺ went and saw and she saw, her brother's headless body lying on the plains of Karbala. She sat at the body crying:

O my brother! You have left us, leaving us to these oppressors.

The blessed body was drenched in blood carrying multiple wounds. Hazrath Zaynab ﷺ lay by her brothers blessed body. Hazrath Sakina ﷺ freed her self from the comforting embrace of Hazrath Sherbanu ﷺ and ran on the plains of Karbala looking for her father. Her aunt called out to her saying:

Come to me I am sitting by your father.

Martyrdom of Imam Husayn ﵇

Hazrath Sakina ﵂ saw her fathers decapitated, blood drenched body and she fainted falling on her father's body. Hazrath Zaynab ﵂ lifted her niece up and carried her to the tent. The bodies of Imam Husayn ﵁ and his companions lay scattered on the plains of Karbala. The Yazidis buried their own dead, but did not bury the Household of the Holy Prophet ﷺ. They spent the night there intending to leave the next day. At night Hazrath Zaynab ﵇ left the tents and looked at the scattered flowers of the garden of Bibi Fatimah ﵂ on the plains of Karbala. She began crying loudly and sat next to Imam Husayn ﵁'s blessed body saying:

> O My brother! I am your sister alone in a strange land.
> Madinah is so far away, how I will bury you.

She looked towards Madinah cried and said:

> O Messenger of Allah ﷺ! Here lies your grandson Husayn ﵁ blood drenched, beheaded and without a burial shroud.

They spent the night there and were escorted to Kufa the following day. Scholars have written that at the time of the martyrdom of Imam Husayn ﵁, the sky darkened and stars could be seen and clouds gathered. The *jinn* wept and many unusual things occurred. The martyrdom of Imam Husayn ﵁ is difficult to express.

> O beloved grandson of my Beloved Prophet ﷺ! That blessed spot where you shed your blood, and fell off your horse lifting the falling community (Ummah), I pray that Allah ﷻ shower His mercy and blessings on that sacred ground, and your lovers will cry on that spot till Judgment Day.

The Martyrdom of Karbala took place in 61 AH some 49 years after the passing of Holy Prophet Muhammad ﷺ. The protest to death of the *Ahl al-Bayt* is a symbol of the unity of all Muslims. It is for the sake of this unity in faith and commitment to Allah ﷻ and truth (which is Islam), that Imam Husayn ﵁ , eighteen direct descendants of the Holy Prophet Muhammad ﷺ , and 53 followers drank the nectar of Martyrdom at Karbala thus earning everlasting life. Imam Husayn ﵁ took a stand against tyranny at the age of 56 years. He gave the ultimate sacrifice of position, family and life for the restoration of justice. He refused a partisan Islam, and leadership devoid of morality (*Adab*) and love (*ishq*). Since March 3, 1924, Monday the 27 Rajab 1342, the day of the commemoration of Ascension of the Holy Prophet Muhammad ﷺ

(eighty six years) we are Muslims without a Caliphate, in which Allah ﷻ is Sovereign. The descent of the Muslims was plotted on the Day of Ascension. To accept the monarchs and presidents as sovereign is an act of *shirk.* If such a great sacrifice was given to weed out corruption in the Caliphate how much more must we struggle and sacrifice for its restoration.

Ibne Aseer records in *Tareekh Kamil* that one of those who fought the battle of Karbala against Imam Husayn عليه السلام reported:

> I have never seen a person bereaved of his sons, men folk and his companions more Lion-hearted than him. The foot soldiers were scattering to his right and left like goats when a lion comes upon them.

Eulogy to Husayn by prominent Personalities

Karbala drew the attention of quiet a few Western writers and Charles Dickens is reported to have said that said:

> If Husayn fought to quench his worldly desires, then I do not understand why his sisters, wives and children accompanied him. It stands to reason therefore that he sacrificed purely for Islam.

Abdullah Yusuf Ali, the famous English translator of the Holy Qur'aan, has beautifully summed up the whole essence of this epic battle.

> There is of course the physical suffering in martyrdom, and all sorrow and suffering claim our sympathy, the dearest, and purest, most out flowing sympathy that we can give. But there is a greater suffering than physical suffering. That is when a valiant soul seems to stand against the world; when the noblest motives are reviled and mocked; when truth seems to suffer an eclipse. It may even seem that the martyr has but to say a word of compliance, do a little deed of non-resistance; and much sorrow and suffering would be saved; and the insidious whisper comes: "Truth after all can never die." That is perfectly true. Abstract truth can never die. It is independent of man's cognition. But the whole battle is for man's keeping hold of truth and righteousness. And that can only be done by the highest examples of man's conduct – spiritual striving and suffering enduring firmness of faith and purpose, patience and

> courage where ordinary mortals would give in or be cowed down, the sacrifice of ordinary motives to supreme truth in scorn of consequence. The martyr bears witness, and the witness redeems what would otherwise be called failure. It so happened with Husayn. For all were touched by the story of his martyrdom, and it gave the deathblow to the politics of Damascus and all it stood for.

Mahatma Gandhi said:

> I learned from Husayn how to achieve victory while being oppressed.

And:

> My faith is that the progress of Islam does not depend on the use of sword by its believers, but the result of the supreme sacrifice of Husayn, the great saint.

Thomas Carlyle (Scottish historian and essayist):

> The best lesson which we get from the tragedy of Karbala is that Husayn and his companions were rigid believers in God. They illustrated that the numerical superiority does not count when it comes to the truth and the falsehood. The victory of Husayn, despite his minority, marvels me!

Edward Gibbon (English historian and Member of Parliament):

> In a distant age and climate, the tragic scene of the death of Husayn will awaken the sympathy of the coldest reader.
>
> (The Decline and Fall of the Roman Empire, London, 1911, volume 5, p. 391-392)

Antoine Bara (Lebanese writer):

> No battle in the modern and past history of mankind has earned more sympathy and admiration as well as provided more lessons than the martyrdom of Husayn in the battle of Karbala.
>
> (Husayn in Christian Ideology)

Dr. K. Sheldrake:

> Of that gallant band, male and female knew that the enemy forces around were implacable, and were not only ready to fight, but to kill. Denied even water for the children, they remained parched under the burning sun and scorching sands, yet not one faltered for a moment. Husayn marched with his

> little company, not to glory, not to power of wealth, but to a supreme sacrifice, and every member bravely faced the greatest odds without flinching.

Edward G. Brown (Professor at the University of Cambridge):

> ...a reminder of that blood-stained field of Karbala, where the grandson of the Apostle of God fell, at length, tortured by thirst, and surround by the bodies of his murdered kinsmen, has been at anytime since then, sufficient to evoke, even in the most lukewarm and the heedless, the deepest emotion, the most frantic grief, and an exaltation of spirit before which pain, danger, and death shrink to unconsidered trifles.
>
> (A Literary History of Persia, London, 1919, p.227)

Sir William Muir (Scottish orientalist):

> The tragedy of Karbala decided not only the fate of the Caliphate, but also of Mohammadan kingdoms long after the Caliphate had waned and disappeared.
>
> (Annals of the Early Caliphate, London, 1883, p.441-442)

Dr. Radha Krishnan:

> Though Imam Husayn gave his life years ago, but his indestructible soul rules the hearts of people even today.

Pundit Jawaharlal Nehru:

> Imam Husayn's sacrifice is for all groups and communities, an example of the path of righteousness.

Reynold Alleyne Nicholson

> Husayn fell, pierced by an arrow, and his brave followers were cut down beside him to the last man. Muhammadan tradition, which with rare exceptions is uniformly hostile to the Umayyad dynasty, regards Husayn as a martyr and Yazid as his murderer.
>
> [A Literary History of the Arabs, Cambridge, 1930, p197]

Rabindranath Tagore:

> In order to keep alive justice and truth, instead of an army or weapons, success can be achieved by sacrificing lives, exactly what Imam Husayn did.

Dr. Rajendra Prasad

> The sacrifice of Imam Husayn is not limited to one country, or nation, but it is the hereditary state of the brotherhood of all mankind.

Martyrdom of Imam Husayn عليه السلام

Swami Shankaracharya

> It is Husayn's sacrifice that has kept Islam alive or else in this world there would be no one left to take Islam's name.

Mrs. Sarojini Naidu

> I congratulate Muslims that from among them, Husayn, a great human being was born who is revered and honored totally by all communities.

Allama Muhammad Iqbal رضي الله عنه said:

> Imam Husayn uprooted despotism forever till the Day of Resurrection. He watered the dry garden of freedom with the surging wave of his blood, and indeed he awakened the sleeping Muslim nation. Husayn weltered in blood and dust for the sake of truth. Verily he, therefore, became the bed-rock (foundation) of the Muslim creed; *la ilaha illa Allah* (There is none worthy of submission to but Allah جل جلاله).

Our Master, the Leader of all *Awliya*, Sayyiduna Shaykh Sayed Abd al-Qaadir al-Jilaani *al-Ghawth al-A'zam* رضي الله عنه[79] says that Hazrath Jafar ibn Muhammad رضي الله عنه said:

> Seventy thousand angels alighted on the grave of al-Husayn ibn Ali on the day when he was mortally wounded, and will continue to weep over him until *Yawm al-Qiyaamah* (the Day of Resurrection.).

Sayyid Jalil Shihab al-Din Ahmad ibn Rifai رضي الله عنه the founder of the *Rifai* Sufi order said:

> Heaven and earth wept for the martyr cruelly wronged, as he lay with his radiant countenance all stained with blood. The blessed hands of Imam Husayn, so thirsty when he fell, a martyr by the sword, were powerful enough to make the oceans flow."[80]

Our Master *Sultan-ul-Hind*, Hazrath Shaykh Khwaja Sayed Muhammad Muinuddin Chishti رضي الله عنه said:

شاہ ہست حسین   بادشاہ ہست حسین

Madinah to Karbala

دین ہست حسین   دین پناہ ہست حسین

سر داد نہ داد دست   در دست یزید

حقاکہ بناے لا الا است حسین

Shah hast Husayn, Badshah hast Husayn
Deen hast Husayn, Deen Panah hast Husayn
Sardad na dad dast, dar dast-e-Yazid,
Haqaa key binaey La ila ast Husayn

The ruler over his ego and lovers hearts is Husayn; The True Leader (Imam of Imams) is Husayn,
The way of life (Islam) is Husayn; The guardian of *Imaan* is Husayn.
Sacrificed his blessed head and but gave not his blessed hand to Yazid.
Truly, the fountain of *Tauhid* is Husayn

I prefer translating Shah as Imam; for there is no King and Monarchy in Islam.

THE AFTERMATH

To Kufa

After the martyrdom, the Yazidi's spent a night at Karbala burying their dead, but left the bodies of the martyrs unattended to. The next morning, they imprisoned the surviving members of the *Ahl al-Bayt* أهل البيت, mounted them on the camels and started their journey to Kufa. Travelling on horse and camel they reached Kufa at night. The Yazidi's did not want to disturb, ibne Ziyaad, the governor of Kufa, so the residents went home and the supporters from different areas camped near the government offices.

Light emanates from the Blessed Head

The blessed head of Imam Husayn عليه السلام was with Kola bin Yazid. He took it home with him and placed it under a clay pot. His wife asked him as to what he had brought with him and he replied that it is the head of Imam Husayn رضي الله عنه, the son of Imam Ali رضي الله عنه. She rebuked him for this dreadful act and for placing the blessed head on the ground. She threatened to leave him for his participation in such a vile deed and his disrespect for the *Ahl al-Bayt*. She reports that as soon as Kola fell of to sleep, she kept the blessed head on a high place and she was full of fear that the wrath of Allah جل جلاله must not descend on their home. She says that she saw little white birds descending from the sky, flying around the blessed head and returning to the skies. This occurrence continued the whole night. She also saw such light emanating from the blessed head that it lit up the skies.

At the Court of ibne Ziyaad

The Yazidi Commander took the blessed head to Kufa and handed it over to his commander ibn Ziyaad. The next morning the Yazidi's gathered at the court of ibne Ziyaad, detailed all the occurrences of Karbala and listening to them he became happy. The blessed head of Imam Husayn رضي الله عنه, which was on a tray, was placed before him. He hit the blessed lips of Imam Husayn عليه السلام with a wooden cane. Hazrath Zayd ibn Arqam رضي الله عنه a very old companion of the Holy Prophet ﷺ, one of whom had reported the hadith of the declaration of the *Wilaayate Ali*, on

hearing of the martyrdom came to see what had transpired. On witnessing the disrespect of ibne Ziyaad, Zayd ibn Arqam ﵁ could not control his emotions any longer and he said:

> O ibn Ziyaad! Those lips that you disrespectfully strike, I swear by Allah ﷻ, I saw the Holy Prophet Muhammad ﷺ kiss them.

Ibne Ziyaad felt insulted and he ordered that Hazrath Zayd ibn Arqam ﵁ be removed from his court. Ibne Ziyaad then said to Hazrath Zayd ibn Arqam ﵁ that he had not decapitated him out of respect for his age. Hazrath Zayd ibn Arqam ﵁ remarked,

> What a pity that you respect my age but you have no respect for the family of the Holy Prophet ﷺ.

The court attendants removed Hazrath Zayd ibn Arqam ﵁ from the court. Ibne Ziyaad stood up and proudly said:

> All praise is due to Allah ﷻ, who destroyed the enemy and gave victory to Yazid.

He continued in the same vane and Hazrath Zaynab ﵂, the daughter of Hazrath Ali ؑ, present in the court as a prisoner spoke out. She said:

> All praise is for Allah ﷻ, who exalted us because we are the children of the Holy Prophet Muhammad ﷺ and revealed the Verse of Purity[81] in reference to us, announcing our purity.

Ibne Ziyaad warned her to keep quiet and asked her; if she had not seen what happened to her brother Imam Husayn ؑ? Hazrath Zaynab ﵂ began crying and she said:

> Wait for that day, ibn Ziyaad when on the Day of Reckoning you will be standing on one side of the Holy Prophet ﷺ and Imam Husayn ؑ on the other. Then you will know the fate of vile oppressors. That day is not far when it will be decided between us and you in the presence of Allah ﷻ

Ibne Ziyaad then noticed Imam *Zaynul Aberdeen* ﵁ and enquired who he was? He was told that he was the son of Hazrath Husayn ﵁. He asked his soldiers as to why he was spared and they explained that he was sick and had not fought against them. He ordered that Imam *Zaynul Aberdeen* ﵁ be killed. Hazrath Zaynab ﵂ put Imam *Zaynul Aberdeen* ﵁ into her lap and said that he was their male escort, so she would not allow them to kill him until they kill her. She asked them that from whom the progeny of

the Holy Prophet would continue if they killed Imam *Zaynul Aberdeen* ﵁. Allah ﷻ caused ibne Ziyaad to reverse his vile decision, so that the *Husayni Sayed* lineage may continue.

Blessed Heads paraded in Kufa

Thereafter ibne Ziyaad spoke to the citizens of the city and instilled fear into them telling them to witness the fate of those who go against Yazid. He then ordered that the heads of the martyrs be hoisted on spears, the surviving members of *ahl al-Bayt* be mounted on camels and be paraded in the streets of Kufa to serve as a warning against rebellion. The blessed head of Imam Husayn ﵁ was paraded on a spear through the streets of Kufa. The pure women of *ahl al-Bayt* who were never seen by strange men were paraded in the streets. The people of Kufa who had written letters and called Imam Husayn ﵁ and had pledged allegiance to him on the hands of Imam Muslim ﵇ and later deserted; now stood on the roof of their houses and began weeping loudly. Seeing this weeping and crying, Hazrath Zaynab ﵁ stopped the procession and addressed them saying:

> O people of Kufa! Today you weep and lament. You are the same people that called Imam Husayn ﵇, broke your promises and deserted him. These tears cannot wash the blood of your hands. **I curse you people that you will cry and hit yourselves till the Day of Judgment**.

The heads were paraded for three days in the streets of Kufa and then ibne Ziyaad ordered that the blessed heads and the surviving members of *ahl al-Bayt* be taken to the tyrannical illegitimate Caliph Yazid at Damascus.

TO DAMASCUS

The blessed heads and the surviving members of *ahl al-Bayt* were being taken to Damascus with the order that they should be paraded in every city and village on the way to Damascus.

Christian Priest accepts Islam

On the way they passed a Christian Church and the attendant priest came out and saw the procession. The priest enquired as to who they were, whose heads were hoisted on spears and who were the people being paraded? When he was informed of the events then the priest requested that they rest for the night and he be given the opportunity to keep the

blessed head of Imam Husayn ﷵ with him for one night and be allowed to serve the blessed women of *ahl al-Bayt.* When they refused his request he offered his life savings to them and they accepted. The priest offered a clean room to the *ahl al-Bayt* to rest and left servants to attend to them. The ladies of *ahl al-Bayt* asked the priest as to how he knew of their coming? He told them that as the procession were nearing his complex; the walls of the buildings and trees began weeping. He says this is the first time in his life that he experienced such an occurrence. He said:

> When I heard what had happened I was astounded but now I understand. This occurred since a great injustice has been inflicted on the grandson of your Holy Prophet ﷺ?

He then comforted them by saying that all the righteous people have been tested with calamity and they should be patient for Allah ﷻ will reward them tremendously. The priest took the blessed head of Imam Husayn ﷵ into his prayer room. He wiped of the blood from the blessed face put fragrance (*itr*) on the blessed hair and placed the blessed head on a velvet cloth placed on a high shelf. He then stood in front of the blessed head the whole night crying. Allah ﷻ loved this act of reverence so much that he rewarded the priest by making him read the Islamic Testification of Faith (*Kalimah*) by the morning. Allah ﷻ in effect told him:

> You sacrificed your worldly wealth to bring comfort to My beloveds so I give you the wealth of faith.

He sacrificed his temporal wealth and Allah ﷻ rewarded him with permanent wealth. The next morning when the procession continued on the way to Damascus, the soldiers decided to divide the money among them. When they emptied the moneybag, they found that the money had transformed into copper coins. Each coin had the following verses of the Holy Qur'aan written on either side. On one side was the 26th Sura *ash-Shu'ara* (the Poets) الشُّعَرَآء in verse 227:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

> And those who do wrong will soon come to know to what place of turning they shall turn back (after death)

And on the other side was the 14th Sura *Ibrahim* (Abraham) إِبْرَاهِيْم verse 42:

Love of the Caliphs for the Pure Household

وَلاَ تَحْسَبَنَّ اللّهَ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ

And never think of Allah ﷻ to be unaware of the works the wrongdoers are doing.

Those who leave the Islamic Way of Life and run behind wealth of the world are doomed, whilst those that adhere to an Islamic Way of Life find that the world runs behind them. The intimates of Allah ﷻ (*awliya*), the personification of adhering to an Islamic Way of Life, it is recorded in history that kings used to serve them and carry their shoes. The Mughal Emperors used to carry the shoes of *awliya* and respectfully walk behind them. So those that run behind the glamour of this world lose their faith and even the wealth of the world, whilst those that leave the world and walk on the way of *deen* find that the world runs behind them. Worldly wealth lies at their feet and they disregard it not even glancing at it.

Hazrath Fatimah ؓ comforts her grand-daughter

On the way the Army of Yazid ran out of water and they camped at a place until water could be fetched for them from a very far off place. It was a very hot day and the army pinched tents for them to be shaded but left the members of *ahl al-Bayt* in the hot sun. The beloved daughter of Imam Husayn ؓ *Sayyida* Sukayna ؓ, who is popularly referred to as Sakina ؓ sought shelter under a little shrub and slouched on the ground and fell asleep. In the meantime the water arrived. The Yazidis quenched their thirst and began proceeding to Damascus leaving Sakina عليها السلام behind. As the entourage proceeded a little further, the person who was carrying the blessed head of Imam Husayn عليه السلام on the lance saw that the lance fell of his hand and embedded itself in the ground. Many tried to pull it out of the ground but failed. They were confounded and approached Hazrath *Zayn al-Abidin* ؓ to enquire as to why this was occurring. He approached Bibi Zaynab عليها السلام to count the children on the camels. They realised that Sayyida Sakina عليها السلام was missing. It was night and she retraced her steps to where they were camped earlier. She saw a veiled woman carrying *Sayyida* Sakina عليها السلام in her lap caressing and comforting the blessed infant. *Sayyida* Sakina عليها السلام was relating the incident of Karbala to this woman. The veiled woman was comforting her and crying. Bibi Zaynab عليها السلام reached them and said:

> My Lady, Allah ﷻ bless you for taking care of our child. Please reveal your identity to me.

The lady removed her veil and replied:

> Zaynab have you forgotten your mother Fatimah.

Hazrath Fatimah عليها السلام then disappeared. Bibi Zaynab عليها السلام rejoined the caravan and every village that they passed through was celebrating the victory of Yazid against whom they were led to believe were ordinary rebels against the government. The ladies were chained and their heads lowered as prisoners and they eventually reached the city of Damascus.

At Damascus

Here also the population were misled into believing that these were ordinary rebels that had been defeated. They did not realise that this was that blessed household that had given this *Ummah* the religion and faith and the intercessors of the Day of Judgment. The procession stopped in a busy bazaar and there were crowds of onlookers gazing at them.

Two Compassionate Ladies

The ladies of Damascus where on the rooftops looking at the spectacle and when they stopped in front of one ladies home she sent her servants to ask, the prisoners, whom she assumed to be ordinary prisoners, if they need anything. Some asked for water and some for food and she sent whatever she had in her home to them including clothing and head covers. Bibi Zaynab عليها السلام distributed what was sent to them and called out to the benevolent women to come down so that she may thank her. The lady came down and when Bibi Zaynab سلام الله عليها asked her the reason for her generosity she said:

> I don’t know who you are but many years back, in my youth, I worked for Hazrath Bibi Fatimah Zahra سلام الله عليها in Madinah. When I left her home to return to Damascus I sought her blessed supplications and advice for my well being and she told me to live in peace in Damascus and if ever I see prisoners being led through the city I must take care of them. I know you are some rebels but I had to fulfill the advice of that blessed women.

Sayyida Zaynab سلام الله عليها began crying and remained silent for a long while then said:

> You have fulfilled your duty by taking care of us prisoners.
> What can we prisoners do for you to repay your generosity?

She replied:

> Pray for me. I have heard that my mistress Bibi Fatimah and her eldest son Hasan have passed into the Realm of Divine Beauty, but she also had another son Husayn and daughter Zaynab. Pray that I get to see Husayn and Zaynab one day.

Bibi Zaynab replied:

> Kind hearted soul, your prayer has been answered on that lance
> is the head of Husayn and I am Zaynab.

Another lady from the rooftop of her house threw down some dates and said:

> Here you are prisoners have some dates

Bibi Zaynab thanked her and the lady said it was okay since she was distributing her *Zakaat*. Immediately Bibi Zaynab, called out to the *ahl-al-Bayt*:

> Don't consume these dates for Zakaat is unlawful for us

This is the condition of the *ahl al-Bayt* even in the face of adversity.

The Unholy Court of Yazid

The procession reached the unholy court of Yazid in Damascus and the events of Karbala and the subsequent actions were related to Yazid. Yazid remarked that ibne Ziyaad over stepped the bounds. Some historians record that he cursed ibne Ziyaad for his actions saying that he did not want to slay Imam Husayn, only to force him to submit. Remember these utterances do not free Yazid of the crime perpetrated, for he had ordered ibne Ziyaad to crush by any means, what he concocted as a rebellion. The regret that Yazid displayed after the crime was political strategy, so as not to loose any more support. Some people, due to this regret that Yazid displayed say that he was not in favour of the martyrdom and hence is innocent of the crime and ibne Ziyaad is the guilty one. However in a book of our creed, the creed of *Ahl as-Sunnah wa'l-Jama'ah*, *Kitaab Al-Aqaaid*, a famous book on belief *(aqaaid) by* Imam Sayed Husayn Sharfuddin Shah Wilaayat Naqvi[82] , it is written that Allah ﷻ curses Yazid, ibne Ziyaad and the perpetrators of the crime at Karbala. I have

presented both points of view to you. In another version it is reported that the very sight of the blessed head brought to Yazid an exuberance of joy, and he treated the blessed head spitefully, giving vent to all his evil utterances, passing his days with great displays of ostentation. Imam Ahmad ibn Hanbal (164 - 241 AH)[83] أحمد بن حنبل was asked by his son:

A group of people (*qawm*) attribute us to (be with) Yazid

The great Imam replied:

O Son! Whoever believes in Allah ﷻ, how can they have any association with Yazid? And why should he (Yazid) not be cursed (*laanat*) when Allah ﷻ sends *laanat* on him in His Book.

The son asked:

Where did Allah ﷻ curse (*laanat*) him in His Book.

The Imam replied:

It is in Holy Qur'aan in the 47th Sura, Muhammad مُحَمَّد verses 22 and 23:

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

So, what is expected of you is that if you attain to power, you will spread only mischief in the land and break your ties of kinship

أُوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ

It is they whom Allah ﷻ has cursed and made deaf and blinded their eyes

Then Imam Hamnbal رضي الله عنه said:

Is there any greater *fasad* فَسَد (tribulation) than the assassination of Husayn رضي الله عنه?

The above is mentioned in multiple sources such as Ibn Hajar Haythami *al-Makki*[84] in *al-Sawa'iq al-Muhriqah* (Loud/Frightening Lightning), *Tafsir al-Mazhari*[85] تفسير المظهري, Imam al-Barzanji[86] [1128 AH/1716 CE] in *Al-Isha'at*

ul Ishraat us Saa'at (Portents of the Judgment Day), ibn al-Jawzi (508 AH-597 AH)[87] and many others.

Wahabis and Salafis quote a Hadith in Sahih Bukhari, the Book of *Jihad* in which the Holy Prophet Muhammad ﷺ said that:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ فَقُلْتُ أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ قَالَ لَا

> The Holy Prophet ﷺ then said:
> The first army amongst my followers who will invade Caesar's City (Istanbul) will be forgiven their sins.
> I asked:
> Will I be one of them, O Messenger of Allah ﷺ!?'
> He replied in the negative.
> [Sahih Bukhari, Vol 4, The Book of Jihaad, Chapter 93, Page 113, Hadith Number 2924.]

Salafis and their like minded groups say that Yazid was commander of that army. But historians have recorded that, though Yazid was scheduled to fight in that Army, he stayed somewhere else in his pursuit of worldly desires. Imam Jalaluddin Suyuti ؓ mentions in his book *Taarikh ul Khulafa al-Raashideen* (The History of the Rightly Guided Caliphs) that:

> Nawfal bin Abi al-Faraat said that once I was with Umar bin Abdul Aziz ؓ when a man said in his presence:
> Yazid, *Ameer ul Mu'mineen*
> Umar bin Abdul Aziz said [in shock]:
> Did you call Yazid the Leader of the Believers?
> Umar then ordered for the man to be lashed 20 times.

Great scholars; Imam Hamnbal ؓ and Imam Suyuti ؓ, curse Yazid on the strength of Qur'aanic commandment and *Ahadith*, yet Zakir Naik a Salafi sponsored stooge and like minded groups are literally finding faults with Imam Husayn ؓ. Wake up and 'smell the coffee'. Satan has more knowledge than Zakir Naik.

Madinah to Karbala

A Christian Ambassador

In the court of Yazid was a Christian ambassador who queried the reason for his celebration, and the identity of that blessed head which was surrounded by a halo of light. The reply was that it was the head of a famous man who was known as Imam Husayn ﷺ, the son of Imam Ali ﷺ, who had refused to acknowledge Yazid as Caliph. On hearing this renowned name, the Christian was taken aback. He lost the equilibrium of his brain and in rage that knew no bounds, forgot his position as ambassador called out:

> You great tyrant and vile criminal! This is the head of that great man whose maternal grandfather is your Prophet, on whose intercession you hope to be redeemed on the Day of Judgment. This is that same great man whose maternal grandfather did not raise his blessed prostrated head while in prayer, out of love for him, when this same great man, as a child, had climbed on his grandfathers back. This is that same great man whom the Holy Prophet ﷺ lovingly carried on his shoulders and carried him around the locality. You butchered him, his family and followers and drenched the throat of his thirsty baby with blood. You paraded his head in the streets and ran your horses on their blessed bodies. You forced their ladies to walk without covering, bare-faced. You have perpetrated such tyranny and crimes that have no parallel in the history of any country in the world. We Christians respect even the ass on which Christ rode and preserved it in a building and today, we revere that building.

Yazid ordered that the ambassador be killed and his body be thrown out of the city.

The Blessed head speaks

Yazid now ordered that the blessed heads of the martyrs be hung on the door of the government building at night and be paraded in the streets during the day. Hazrath Minhaaj bin Amr ﷺ, a prominent Follower of the Companions (*Ta'bieen*) says that he witnessed that whilst the blessed head of Imam Husayn ﷺ hoisted on the spear, was being paraded, there was a person in front of the procession reciting the Holy Qur'aan. Whilst reciting, he recited the 18th Sura, *al-Kahf* (the Cave) الْكَهْف in Verse 9 wherein Allah ﷻ says:

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أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Do you think that (the incident of) The Companions of the Cave and (their devotion to) the scriptures could be deemed more wondrous than any of our messages?

As soon as this verse was recited Imam Husayn ﷺ's blessed head, separated from his body over a week said from atop the spear, said:

فَقَالَ أَعْجَبُ مِنْ أَصْحَابِ الْكَهْفِ قَتْلِي وَ حَمْلِي

Verily the story of the Companions of the Cave is a strange sign but my martyrdom is more astonishing than that

His severed blessed head speaking is proof that martyrs are alive. Few heads were severed in Karbala but a multitude of heads now took notice of the injustice being perpetuated.

JOURNEY TO MADINAH

Yazid summoned the previously dismissed governor of Kufa, al-Nu'man Ibn Bashir ﷺ a companion of the Holy Prophet ﷺ to take thirty soldiers with him and escort the surviving members of *ahl al-Bayt* to Madinah. Hazrath Nu'man Ibn Bashir ﷺ accepted this task and felt honoured to perform this service for the noble *ahl al-Bayt*. Nu'man Ibn Bashir ﷺ accompanied *ahl al-Bayt* from Syria to Madinah along with thirty other men and served them throughout the journey. He treated them so respectfully that Hazrath Fatimah ﷺ, the daughter of Imam Ali ﷺ who was one of the ladies who had been made prisoners said to her sister lady Zaynab ﷺ:

This man has behaved towards us very gently and it is proper that we may give him a reward.

However, Nu'man Ibn Bashir ﷺ did not accept the reward and said:

If I have rendered any service it has been for the sake of Allah ﷻ and on account of your relationship with the Prophet of Allah ﷺ

Return to Karbala

Hazrath Zaynab ﷺ requested that they go via Karbala to check if the bodies of the martyrs have been buried. She said that if they have been

buried then they would be at peace knowing this and if not they would bury the bodies themselves. Hazrath Numan accepted and they reached Karbala once more. Seeing the place where her family were martyred, Hazrath Zaynab ﷺ began weeping. She pointed to the spots were her family members bodies had laid.

Bodies Buried, Fatiha and *Kitchra* Niaz

Near Karbala there is a village called Amria, which is now a city in modern Iraq. The residents of this village on hearing what had transpired at Karbala came there and buried the bodies of the martyrs. A group from Madinah, under the leadership of Hazrath Jaabir ibn Abdullah ibn Amr ibn Haram *Al-Ansari* ﷺ who was 76 years old at this time, also arrived at Karbala after hearing of the tragic events. Both these delegations, from Amria and Madinah were present at Karbala when the group from Damascus arrived. The people from Amria and Madinah were busy reciting the Holy Qur'aan and they had cooked a meal of dry grains which was convenient food to carry in hot, desert climate. Thus what we call today *haleem* or *kitchra* was cooked as *niaz*. The *haleem* or kitchra that we cook in Muharram is an emulation of their actions. Thus it is the *Sunnah* of the companions to prepare this *niaz* on the Day of Ashura.

To prepare kitchra on *Ashura* day is also a *Sunnah* of Hazrath Nuh عليه السلام. It is recorded that when the great flood stopped and the ark stopped at Mount Judi, it was the Day of Ashura. Hazrath Nuh عليه السلام prepared a meal consisting of seven varieties of grains and fed the people.[88]

Hazrath Soofie Saheb ﷺ initiated this practice in South Africa as a means of honouring the Day of Ashura and *Esale sawaab* (recurring benefit) in the name of the martyrs of Karbala. The author on a visit to Egypt in 1998 also witnessed this being practiced there on the 10th Muharram.

Hazrath Zaynab عليها السلام and her group remained for one day at Karbala and proceeded to and eventually reached Madinah.

Love of the Caliphs for the Pure Household

BACK IN MADINAH

Sad Welcome

Hazrath Imam Husayn ﵁'s eldest daughter Hazrath Fatimah Sughra ﵂ who had married Hazrath Imam Hasan ﵁'s son Hazrath Imam Hasan *Muthanna* ﵇, Hazrath Muhammad ibn al-Hanafiyyah ﵇ (15 AH–80 or 81 AH) the brother of Imam Husayn ﵇, Hazrath Muslim bin Aqeel ﵁'s sisters and daughters, Hazrath Umme Salama ﵂, the wife of the Holy Prophet ﷺ were all in Madinah. These members of *ahl al-Bayt* and the ladies and men of Madinah came out of the city to receive the caravan that had arrived. Hazrath Imam Husayn ﵁'s eldest daughter Hazrath Fatimah Sughra ﵂ on seeing the entourage began weeping and saying that the flowers of Bibi Fatimah ﵂'s garden had been uprooted. The condition of the ladies was such that they embraced each other, cried and fell down unconscious. The surviving members of *ahl al-Bayt* from Karbala eventually entered the city of Madinah.

Zain ul Aberdeen ﵁ presents himself at the Sacred Burial Chamber *(Roza Mubaarak)*

Hazrath *Sajjad Zaynul Aberdeen* ﵁, physically weakened and grief stricken, went to the Sacred Burial Chamber *(Roza Mubaarak)* of the Holy Prophet Muhammad ﷺ, presented his salutations, began crying profusely and related what transpired at Karbala. Crying could be heard from all directions, the Sacred Burial Chamber *(Roza Mubaarak)* shook and the voice of the Holy Prophet Muhammad ﷺ could be heard saying that he had witnessed everything. The people of Madinah asked Hazrath *Sajjad Zaynul Aberdeen* ﵁ to be patient and not to relate the incident, for they could not contain their grief. Weeping and sighs could be heard from everywhere. The people became delirious with grief.

Bibi Zaynab ﵇ went to the Sacred Burial Chamber *(Roza Mubaarak)* and said:

> Salutations upon you, my beloved grand father. Your family has been massacred. The readers of your *Kalimah* (testification of faith) have made us widows. Your children were tortured and killed without any water to drink. Your grandson Husayn ﵁ gave his life for justice.

Madinah to Karbala

Hazrath Umme Salama رضي الله عنها, the wife of the Holy Prophet ﷺ stated the state of affairs in Madinah was similar to the scenario on the day of the Holy Prophet ﷺ's passing away and voices could be heard from the unseen. The people gathered at the Sacred Burial Chamber *(Roza Mubaarak)* eventually went home and patiently lived their lives in Madinah.

Sajjad **Zaynul Aberdeen** رضي الله عنه

Imam Hazrath Sajjad Zaynul Aberdeen رضي الله عنه cried every time he saw water thinking of those who were thirsty at Karbala. He ate very little, lived in seclusion and all his life he never laughed. His son Imam Muhammad Baqir رضي الله عنه asked him as to why he had never seen his esteemed father laugh. He said that what he had witnessed in Karbala had taken his happiness away and if his son had also witnessed it, he too would be grief stricken all his life. Accomplished Islamic Scholars (*Ulama*) have written that in history five personalities have cried the most profusely:

1. Hazrath Adam عليه السلام on being expelled from paradise.
2. Hazrath Yahya[89] عليه السلام out of the fear of Allah جل جلاله. He used to cry so much that his cheeks became furrowed.
3. Hazrath Yacub[90] عليه السلام on being separated from his son Hazrath Yusuf[91] عليه السلام
4. Hazrath Fatimah Zahra رضي الله عنها who cried on the passing away of the Holy Prophet ﷺ, and
5. Imam Hazrath Sajjad Zaynul Aberdeen رضي الله عنه who cried profusely daily after the incident of Karbala.

SIEGE OF MAKKAH AND MADINAH

The news of the excesses of Yazid had reached far and wide and the citizens of Makkah and Madinah were especially opposed to him and openly spoke out against him. Yazid sent some of his men to quell the uproar against his rule in Makkah and Madinah by speaking to those against him. The opposition to Yazid refused to be silenced, saying he was an unworthy leader. The people of Madinah sent a delegation to Damascus to assess the situation there under the rule of Yazid and report on it. The report received was that whatever is happening in Damascus, never ever happened under Muslim rule before. Madinah was now unanimous against Yazid.

The Yazidi's In Madinah

Yazid sent an army, in 62 AH to try and subdue the people of Madinah by reason or terrorize them. The invasion lasted three days. The youth of Madinah were prepared to fight. Some people of Madinah fled to the mountains whilst some stayed in their homes thinking they would be safe. The young men tackled the Yazidi Army, but they were martyred. Over 10 000 companions of the Holy Prophet ﷺ and their children were martyred. The army entered the city and performed such excesses that it is too painful to record. The *Masjid* of the Holy Prophet Muhammad ﷺ was used as a stable for their horses. The soldiers urinated and answered the call of nature in the sacred mosque. It was covered with urine and filth from their horses.[92] Ladies were abused and children's bodies were carried on spears. Hazrath Said bin Musayyab رضي الله عنه reports that the streets and markets of Madinah were full of dead bodies. Every house had corpses in them. He says that he reached a condition of loss of senses, due to grief, and hid in the *Masjid* of the Holy Prophet Muhammad ﷺ. When the soldiers saw him they wanted to attack him but left him taking him to be a mad man. Hazrath Said رضي الله عنه says that for three days no Call to Prayer (*azaan*) or Congregational Prayer took place[93]. He says however, that at the time of prayer the sound of the Call to Prayer (*azaan*) could be heard coming from the blessed grave of the Holy Prophet ﷺ. He says that he prayed fifteen congregational prayers in three days following the *azaan* and commands of the prayer postures, coming from the Blessed Grave. After three days, those that fled to the mountains returned to Madinah, buried the dead and cleaned the houses. This was the disrespect shown in Madinah by the Yazidis. The Holy Prophet ﷺ has said:

> Allah جل جلاله, His angels and all mankind curse whosoever frightens the residents of Madinah

If this is the destiny of the one who frightens the people of Madinah, then what about one who slays them? When the Yazidi army left, they took many prisoners with them. There was a lady who had one son and he was also taken captive. The lady pleaded with them to release her son but they decapitated the boy and placed his head in her hand. This is an example of their atrocities. The army now proceeded to Makkah.

Madinah to Karbala

The Yazidi's In Makkah

Hazrath Abdullah ibn Zubayr رضي الله عنه, a prominent companion of the Holy Prophet lived in Makkah and the people there looked up at him as their leader. He had made preparations to oppose the advancing army for he had received news of the carnage in Madinah. The army of Hazrath Abdullah ibn Zubayr رضي الله عنه tackled the Yazidi army and they could not do what they had done in Madinah. However the Yazidi Army laid siege the Sacred Mosque (*Haram Shareef*) wherein Hazrath Abdullah ibn Zubayr رضي الله عنه and his army were stationed. The Yazidis catapulted the *Haram Shareef* with stones. So many stones were fired in the vicinity of the Holy Kaaba that its surrounding areas were full of stones. The area (*mataaf*) of circumbulation (*tawaaf*) was littered with rocks. The avalanche of stones fired at the Kaaba caused sparks when it collided with the walls and the cloth covering (*gilaaf* or *kiswa*) of the Kaaba was set alight. The roof of the Kaaba at that stage was made of wood and it also caught on fire. The horn of the ram from paradise that was sent to be sacrificed in place of Hazrath Ismail عليه السلام was on the roof and it also burnt.

Yazid, the cursed Dies

That very day, Yazid contracted a fatal illness in Damascus and died. When the news of his death was received his army was shaken. They fled from Makkah. The attack on Makkah the Ennobled lasted for over two months. The people of Makkah and Madinah now pledged allegiance on the hands of Hazrath Abdullah ibn Zubayr رضي الله عنه. People also wanted to pledge allegiance on the hands of Yazid's son Muawiyah Asghar, a pious, God fearing person. He refused saying that he was not capable. He conceded that his father Yazid had no right to the Caliphate, which was rightfully Imam Husayn رضي الله عنه's and his father wrongfully martyred Imam Husayn رضي الله عنه. He asked the people to give the pledge allegiance on the hands of Hazrath *Sajjad Zaynul Aberdeen* رضي الله عنه. People pestered Muawiyah Asghar, but he locked himself in his home and eventually died after forty days.

The State of the Caliphate

The situation was such in Damascus and surrounding areas that Marwan now announced he was a candidate for the Caliphate. Ibn Ziyaad joined him and Syria accepted him as Caliph. Ibn Ziyaad became his Chief

Minister. The citizens of Makkah and Madinah had pledged allegiance on the hands of Hazrath Abdullah ibn Zubayr ﵁.

Ibne Ziyaad and the Betrayers Killed

At Kufa, Mukhtar bin Ubaida, at whose home Hazrath Muslim bin Aqeel ﵁, had stayed, urged the people of Kufa to make amends for their betrayal of Imam Husayn ﵁, and he gathered seventy thousand followers including those of surrounding areas. He now went from home to home pulling out those that betrayed Imam Husayn ﵁ or took part at Karbala, against *ahl al-Bayt* and began to beat them. He even beat those that expressed happiness on hearing what transpired at Karbala. *Ulama* have written that he took such revenge that some report he killed 40 000 whilst others have put the figure at 70 000. Mukhtar Ibn Abu Ubaidah now wanted the main culprit ibne Ziyaad. He sent a message to ibne Ziyaad challenging him to face him. Ibne Ziyaad came with an army to face him and in the ensuing battle ibne Ziyaad was defeated. He was captured and taken to Kufa. Mukhtar bin Ubaida mercilessly killed him at Kufa and ordered that his head be severed and placed on the same tray that Imam Husayn's head was placed in.

10th Muharram, six years after Karbala

It was the tenth of Muharram, six years after Karbala, that the head of ibne Ziyaad was placed in front of Mukhtar bin Ubaida. People praised Mukhtar bin Ubaida for avenging the martyrdom of the *ahl al-Bayt*. Eventually Mukhtar bin Ubaida became so swollen headed that he eventually proclaimed that he was a prophet and revelation comes to him from Allah ﷻ. Thereby he annulled all his good deeds. Hazrath Abdullah bin Zubayr ﵁ sent an army under the command of his brother Musab Ibn Al-Zubayr ﵁ to defeat and kill Mukhtar bin Ubaida. Musab Ibn Al-Zubayr ﵁ eventually married Hazrath Sakina ﵅ the daughter of Imam Husayn ﵇. The head of Mukhtar bin Ubaida was now presented to Musab Ibn Al-Zubayr ﵁. The Caliphate of Hazrath Abdullah bin Zubayr ﵁ now included the entire Iraq.

THE BLESSED HEAD

Buried in Ascalon in Palestine from 61 AH to 548 AH

The blessed head of the venerable Imam Husayn ﵁ was sent to Ascalon in Palestine were the local governor, a God-fearing and pious man,

showed great respect to the blessed head and had it buried in a large building where it remained until 491 AH. Historians record when al-Afzal ibn Amir al-Juyushi marched towards and conquered Jerusalem, the month of Shabaan 491 AH [1098 CE] from there he proceeded to Ascalon, where he was informed of the burial site of the blessed head of Imam Husayn ﷺ, he found the building not befitting to contain the blessed head, so he built a grand *mazaar* in which to re-bury the blessed head. When the blessed head was exhumed it looked as fresh and illuminate as if it had just been severed. Fragrance was applied to the blessed head of Imam Husayn ﷺ and it was reburied.

Re-buried in Cairo in 548 AH

When the Crusaders captured Ascolan, in about 1153 CE / 548 AH, about 487 years later, a Fatimid named Salih paid a lot of money to acquire the priceless, blessed head from them. He received it with parade and honor. He carried it upon his own head, placed it upon an ebony throne and wrapped it in green silk. He had a casket made of solid gold and lined with musk. The blessed head was placed in this casket. It was laid to rest, in a special *Mazaar* (Blessed grave) in the *Al-Husayn Masjid* مسجد الإمام الحسين which Salih had built in 548 AH/ 1153 CE in Cairo, Egypt, near the *Khan El-Khalili* bazaar. Other historians report that the bearing of the blessed head to Cairo form Ascalon and its arrival there was on Sunday, the 8th Jumada as-Saani 548 AH/1153 CE and Amir Sayf al-Mamlakah Tamim brought the head from Ascalon. The judge al-Mu'tamin ibn Miskin oversaw this. The receiving in the palace was on Tuesday, the 10th Jumada as-Saani 548 AH. Despite the inevitable differences of opinion about what did actual become of the blessed head, the great saints and most Sufis maintain that it is at *Masjid al-Husayn* in Cairo, where it is visited everyday by the *Qutb* (Cardinal Saint) of our age.[94]

THE LOVE OF THE CALIPHS FOR THE PURE HOUSEHOLD

Allah in the Holy Qur'aan enjoins love for the Holy Prophet Muhammad ﷺ's family in 42nd Sura, *ash-Shūrā* (the Consultation)الشُّوْرٰى Verse 23:

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say, 'I ask no other reward of you save love of my family

I want to expound the love, relationship and respect shown by the *al-Khulafā'u r-Rāshidūn*[95] (The Righteous Caliphs) الخلفاء الراشدون and companions of the Holy Prophet Muhammad ﷺ towards the Family of the Holy Prophet Muhammad ﷺ or *Ahl al-Bayt*[96] أهل البيت. All those that had companionship (*suhba*[97]) and proximity (*qurb*[98]) with the Holy Prophet Muhammad ﷺ had extreme love and reverence towards the Family of the Holy Prophet Muhammad ﷺ or *Ahl al-Bayt* especially for Imam Hasan ؓ and Imam Husayn ؓ because the Holy Prophet Muhammad ﷺ had proclaimed that love for them is a part of and condition of faith (*Imaan*) and a condition of loving him. The Holy Prophet Muhammad ﷺ himself proclaimed that they are a part of him, thus inseparable from his holy being. Thus to love Imam Hasan ؓ and Imam Husayn ؓ; is to love the Holy Prophet Muhammad ﷺ himself. The Companions (*Sahaba*) were those blessed beings who witnessed the أُسْوَةٌ حَسَنَةٌ (33:21) most perfect and beautiful model (of life) and were blessed to hear the words of the Holy Prophet Muhammad ﷺ. There is a book on this very topic called *Mukhtasar Kitaab al-Muafaqa bain ahlal-bait wa Sahabah*; this is the abridged version and the original in the realm of books of Hadith is called *Kitaab al-Muafaqa* by Imam Ismail bin Ali bin Hasan *ar-Razi, as-Samaani* written around 400 AH. The abridged version and commentary was done by Allama al-Zamakhshari[99] محمود زمخشری (1074 or 1075 – 1143 or 1144 CE).

> Note: al-Zamakhshari was a great rhetorician of Islam, and accepted by the *Ulama* as being the pinnacle in understanding and presenting Qur'aanic Eloquence (*Balaagha*) despite the fact that his Commentary of the Holy

> Qur'aan, *Al-Kashshaaf* كشاف , (the Revealer) has been rejected for centuries by the Muslims because he was of the Mu'tazilite school[100] المعتزلة. Yet there is not a single scholar of any worth that does not have his book in their library.

In *Mukhtasar Kitaab al-Muafaqa*, Allama al-Zamakhshari refers to a hadith, that is also in the compilations of Imam Jalaluddeen Al-Suyuti[101] (849 AH /1445–1505 CE) and many other authentic compilations of Hadith. Hazrath Ayesha Siddiqua ﵂ says I noticed my father, Hazrath Abu Bakr Siddique ﵁ gazing intensely in many gatherings, at Hazrath Ali ﵁ so I questioned him about his behaviour. Hazrath Ayesha Siddiqua ﵂ narrates[102]:

كان ابوبكر يكثر النظر الي وجه علي فساله عائشة فقال سمعت رسول الله صلي الله عليه وآله وسلم النظر الي وجه علي عبادة

Hazrath Abu Bakr Siddique ﵁ used to gaze intensely at the blessed face of Hazrath Ali ﵁. When Hazrath Ayesha ﵂ asked him why he does this and Hazrath Abu Bakr Siddique ﵁ replied: 'I heard the Holy Prophet Muhammad ﷺ say that to look at the face of Ali ﵁ is *ibaadat*.

A point to note is that if Hazrath Ayesha Siddiqua ﵂ knew about this virtuous act she would not have questioned her esteemed father. So it was a virtue that was discussed within the household of Hazrath Abu Bakr Siddique ﵁ and was not widely known. So this disclosure was through Hazrath Ayesha Siddiqua ﵂ Hazrath Ayesha Siddiqua ﵂. No other companion has reported this. Due to this disclosure from the Holy Prophet Muhammad ﷺ to Hazrath Abu Bakr Siddique ﵁ and through him to Hazrath Ayesha Siddiqua ﵂ that:

النظر الي وجه علي عبادة

To look at the face of Hazrath Ali ﵁ is *ibaadat*

A special saying is used after taking the name of Hazrath Ali ﵁ is:

كرم الله وجهه.

Love of the Caliphs for the Pure Household

Karamallaahu wajhahu

Allah ﷻ ushers His generosity on one who gazes at his blessed face

If someone is sceptical as to how looking at the blessed face of Hazrath Ali كرم الله وجهه is *ibaadat*, then I would like to clarify this point. There is a hadith:

عَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ رضي الله عنها قَالَتْ : سَمِعْتُ رَسُوْلَ اللهِ صلي الله عليه وآله وسلم يَقُوْلُ : أَلاَ أُنَبِّئُكُمْ بِخِيَارِكُمْ؟ قَالُوْا : بَلَي، يَارَسُوْلَ اللهِ صلي الله عليه وآله وسلم قَالَ : خِيَارُكُمُ الَّذِيْنَ إِذَا رُؤُوْا، ذُكِرَ اللهُ عزوجل.

رَوَاهُ ابْنُ مَاجَه وَأَحْمَدُ وَالْبُخَارِيُّ فِي الأَدَبِ.

Hazrath Asma bint Yazid ﷺ narrates that I heard the Holy Prophet Muhammad ﷺ say, 'Should I not inform you who the best people amongst you are?' The Companions replied, Why not! O Messenger of Allah ﷻ! The Holy Prophet ﷺ replied. 'The best people are those that when you see them then you remember Allah ﷻ.[103]

So the best people in the Community of the Holy Prophet Muhammad ﷺ are those who you see then the remembrance Allah ﷻ is ushered into the hearts. What must be the condition ushered into the heart when Hazrath Ali ﷺ is seen? In another hadith it is stated:

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ : سُئِلَ رَسُوْلُ اللهِ صلي الله عليه وآله وسلم عَنْ أَوْلِيَاءِ اللهِ ؟ فَقَالَ : الَّذِيْنَ إِذَا رُؤُوْا ذُكِرَ اللهُ عزوجل. رَوَاهُ النَّسَائِيُّ.

وَقَالَ الْهَيْثَمِيُّ : رَوَاهُ الْبَزَّارُ وَوَثَّقَهُ.

Hazrath Abdullah ibn Abbas ﷺ narrates that the Holy Prophet ﷺ was asked as to who were the Intimates of Allah ﷻ (*Awliya Allah*). The Holy Prophet ﷺ said, 'those people are the

> Intimates of Allah ﷻ (*Awliya Allah*) whom when you see them you remember Allah ﷻ.'[104]

So if the remembrance of Allah ﷻ, which is *ibaadat* is ushered into the heart, when one sees an Intimate of Allah ﷻ (*Awliya*), what must be the condition ushered into the heart when one sees Hazrath Ali ؓ, who is second only to the Holy Prophet Muhammad ﷺ in the hierarchy of Intimacy to Allah ﷻ, and is the leader of all who are blessed with Intimacy of Allah ﷻ (*Awliya*). Again some may pose the question. Is not looking at the blessed face of Hazrath Abu Bakr Siddique ؓ and Hazrath Umar Faruq ؓ *ibaadat*? Yes it is! If looking at the blessed face of *Awliya* is *ibaadat* then naturally looking at the face of any one of the Companions (Sahaba) is *ibaadat*. But, the Holy Prophet Muhammad ﷺ took the name of Hazrath Ali ؓ and certified looking at his blessed face as being *ibaadat*.

There is another Hadith in *Mukhtasar Kitaab al-Muafaqa*, Allama al-Zamakhshari refers to a report by Hazrath Abu Bakr Siddique ؓ that he saw the Holy Prophet Muhammad ﷺ point to Imam Hasan ؑ and Husayn ؑ and said:

هذاني سيدا شباب أهل الجنة

These two youth are the leaders of the youth of paradise

This Hadith is reported in the Sihah Sittah: The six major Hadith collections الكتب السته; *al-Kutub al-Sittah* by Hazrath Abu Said Khudri ؓ:

الحسن و الحسين سيد اشباب اهل الجنة

Hasan ؑ and Husayn ؑ are the leaders of the youth of paradise[105]

It is also reported in many other books of hadith but I have presented the report of Hazrath Abu Bakr Siddique ؓ to emphasise the love and reverence displayed by him for the *Ahl al-Bayt* أهل البيت and Imam Hasan ؑ and Husayn ؑ in particular. Hazrath Umar bin al-Khattab ؓ also reports:

الحسن والحسين سيدا شباب أهل الجنة

Love of the Caliphs for the Pure Household

Hasan and Husayn are the leaders of the youth of
paradise[106]

Again in the *Mukhtasar Kitaab al-Muafaqa* of Ismail bin Ali bin Hasan *ar-Raazi, as-Samaani* it is recorded in a hadith reported by Hazrath Abu Saeed Khudri that he saw Hazrath Abu Bakr Siddique carrying either Imam Hasan or Imam Husayn on his shoulders. Another narration specifies that he saw Imam Hasan on the shoulders of Hazrath Abu Bakr Siddique and walking in the streets of Madinah. This was in keeping with the *Sunnah* of the Holy Prophet Muhammad which was showing affection for Imam Hasan or Imam Husayn. Hazrath Uqbah bin Harith narrates that he prayed the *Asr Salaah* behind Hazrath Abu Bakr Siddique and when he left the *Masjid* Hazrath Abu Bakr Siddique was walking on one side of him and Hazrath Ali was on the other. As they walked through the alleys of Madinah they saw children playing and Imam Hasan was among them. Hazrath Uqbah bin Harith said that he saw Hazrath Abu Bakr Siddique sit down and carry Imam Hasan onto his shoulders and in the presence of Hazrath Ali he was saying in a raised voice:

I swear by Allah he resembles the Holy Prophet
Muhammad not Ali.

He kept on repeating this statement and Hazrath Ali listened to him and smiled and thereby certified that Imam Hasan resembled the Holy Prophet Muhammad. This has been certified by many Sahaba including Hazrath Ali in many other books of *ahadith* including Sahih Bukhari as follows:

قَالَ صَلَّى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

الْعَصْرَ ثُمَّ خَرَجَ يَمْشِي فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الصِّبْيَانِ

فَحَمَلَهُ عَلَى عَاتِقِهِ وَقَالَ بِأَبِي شَبِيهٌ بِالنَّبِيِّ لَا شَبِيهٌ بِعَلِيٍّ

وَعَلِيٌّ يَضْحَكُ

Narrated Uqba bin Al-Harith: (Once) Abu Bakr offered the *Asr* prayer and then went out walking and saw Al-Hasan playing with the boys. He lifted him on to his shoulders and

said, "Let my parents be sacrificed for your sake! (You) resemble the Holy Prophet ﷺ and not Ali ؓ,' while Ali ؓ was smiling.

[Sahih Bukhari, Volume 4, The Book of Virtues, p.457, Hadith No: 3542]

You must have heard or read the famous hadith from *Majma' al-Zawa'id wa Manba' al-Fawa'id*[107] about the Holy Prophet Muhammad ﷺ carrying Imam Hasan ؑ and Imam Husayn ؑ on his blessed shoulders:

عن عمر يعني ابن الخطاب قال رأيت الحسن والحسين علي
عاتقي النبي صلي الله عليه وآله وسلم فقلت نعم الفرس
تحتكما فقال النبي صلي الله عليه وآله وسلم ونعم الفارسان
(رواه ابو يعلي في الكبير ورجاله رجال الصحيح)

Hazrath Umar bin Khattab ؓ narrates that I saw Imam Hasan ؑ and Imam Husayn ؑ being carried on the blessed shoulders of the Holy Prophet ﷺ. He (Hazrath Umar ؓ) says 'I remarked, what a beautiful conveyance, you (Imam Hasan ؑ and Imam Husayn ؑ) have beneath you'. The Holy Prophet ﷺ replied, 'What beautiful riders'.[108]

Many Sahaba must have witnessed this loving gesture of the Holy Prophet Muhammad ﷺ towards his blessed grandsons and every one of them must have desired to emulate this action of the Holy Prophet Muhammad ﷺ.

عن أبى بكر الصديق رضي الله عنه قال : رأيت رسول الله
صلي الله عليه وآله وسلم خيم خيمة و هو متكئ علي قوس
عربية و في الخيمة علي و فاطمة والحسن والحسين فقال :
معشر المسلمين أنا سلم لمن سالم أهل الخيمة حرب لمن
حاربهم ولي لمن والاهم لا يحبهم إلا سعيد الجد طيب المولد
ولا يبغضهم إلا شقي الجد ردئ الولادة.

Love of the Caliphs for the Pure Household

> Hazrath Abu Bakr Siddique ﵁ reports that I saw the Holy Prophet Muhammad ﷺ standing in a tent leaning against an arch and with him were Ali ﵁, Fatimah ﵂, Hasan ﵁ and Husayn ﵁. He (The Blessed Prophet ﷺ) said: 'O gathering of Muslims! Those who have a peaceful relationship with the inhabitants of this tent will have a peaceful relationship with me. Whosoever fights against them then I will also fight them. Those who befriend them I will also befriend them. Only the fortunate and blessed befriend them and the unfortunate and doomed have enmity towards them.[109]

There is another incident recorded in *Mukhtasar Kitaab al-Muafaqa* by Allama al-Zamakhshari:

قعد أبو بكر على منبر رسول الله صلى الله عليه وسلم
فجاءه الحسن بن على فصعد المنبر وقال انزل عن منبر أبى
فقال له أبو بكر منبر أبيک لا منبر أبى فقال على رضى الله
عنه وهو فى ناحية القوم إن كانت لعن غير أمرى.

> Once Hazrath Abu Bakr ﵁ was addressing the congregation in the *Masjid* of the Holy Prophet Muhammad ﷺ from the pulpit when Imam Hasan ﵁, the son of Hazrath Ali ﵁ came to the pulpit and addressing Hazrath Abu Bakr ﵁ said:
>
> "Come down from the seat of my father."
>
> Hazrath Abu Bakr ﵁ said:
>
> "You speak the truth; this is your father's seat".
>
> He put up the child on his lap and wept. Hazrath Ali ﵁ intervened to say:
>
> "This was not said at my instance"
>
> Hazrath Abu Bakr ﵁ said:
>
> "I know that".[110]

At this juncture I would like to point out that when Imam Hasan ﵁ said, 'my father', by this he meant the Holy Prophet Muhammad ﷺ. Also Imam Hasan ﵁ was born on the Ramadaan 15th, 3 AH and this incident occurred in just after the Holy Prophet Muhammad ﷺ was ushered into the Realm of Divine Beauty on Monday, 12th Rabi al-Awwal 11 AH so Imam Hasan ﵁ was about 7 years old at this stage. So he was accustomed

to see, his blessed grandfather, the Holy Prophet Muhammad ﷺ, on the pulpit and he thus honestly expressed his feelings. He had been accustomed to seeing the Holy Prophet Muhammad ﷺ on this pulpit for he sat on it with the Holy Prophet Muhammad ﷺ. It is reported:

عن أبي بريدة رضي الله عنه يقول : كان رسول الله صلي الله عليه وآله وسلم يخطبنا إذ جاء الحسن و الحسين عليهما السلام، عليهما قميصان أحمران يمشيان و يعثران، فنزل رسول الله صلي الله عليه وآله وسلم من المنبر فحملهما و وضعهما بين يديه، ثم قال : صدق الله : (إِنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ) فنظرت إلي هذين الصبيين يمشيان و يعثران، فلم أصبر حتي قطعت حديثي و رفعتهما-

> Hazrath Abu Burayda رضي الله عنه narrates that the Holy Prophet ﷺ was delivering a sermon when both Hazrath Imam Hasan عليه السلام and Hazrath Imam Husayn عليه السلام arrived and both were wearing red garments. Due to the unbearable heat they were limping. On seeing them the Holy Prophet ﷺ descended from the pulpit (*minbar*) carried them and seated them in front of him and said. "Undoubtedly, The words of Allah جل جلاله are true that إِنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ (your riches and your children are nothing but a trial). I could not stand to see these children limping therefore I left the sermon and carried them." [111]
>
> [Jaami at-Tirmidhi, Volume 6; Page 428, Hadith number 3774]

In another long hadith in Sahih Bukhari Volume 3, Hadith No. 2704, page 510 which I quoted earlier, mentions how the infant Imam Hassan رضي الله عنه used to sit next to the Holy Prophet Muhammad ﷺ on the *minbar*. Thus one can see that the Holy Prophet Muhammad ﷺ's grandsons had the habit of seeing the Holy Prophet Muhammad ﷺ on the pulpit and they sought his attention for they knew how much he loved them. It has also been recorded that:

Love of the Caliphs for the Pure Household

عن حسين بن علي قال : صعدت إلى عمر وهو على المنبر ،

فقلت : انزل عن منبر أبي واذهب إلى منبر أبيك!

Hazrath Umar ﷺ was once preaching from the pulpit when Imam Husayn ﷺ, who was then a young boy, stood up and told him:

"Come down from the pulpit of my father"

Hazrath Umar ﷺ replied:

"It is the pulpit of your father, not the pulpit of my father, but who told you to say this?"

Imam Ali ﷺ, who was present, rose and said:

"By Allah ﷻ, No one told him what to say so"[112]

This statement was again made by a very young, Imam Husayn ﷺ who was born on 3rd Shabaan 4 AH and the caliphate of Hazrath Umar ﷺ was in the 13th year A.H. to the 24th year A.H. so if Imam Husayn ﷺ was seeing Hazrath Umar ﷺ for the first time on the pulpit he (Imam Husayn ﷺ) was about 9 years old. Also, keep in mind that the Holy Prophet Muhammad ﷺ called both Hazrath Imam Hasan ﷺ and Hazrath Imam Husayn ﷺ his sons and they referred to him as their father.

Imam Haakim (d.403AH)[113] in his *Mustadrak* and Imam ash-Shawkani in his *Darr-us-sahabah fi manaqib al-qarabah was-sahabah* records a hadith elucidating the virtues of Hazrath Fatimah Zahra ﷺ narrated by Hazrath Umar ibn al-Khattab ﷺ. Ibn Hibban[114] ﷺ in his Sahih Ibn Hibban [115] records the same, narrated by Hazrath Abdullah ibn Umar ﷺ. It is the same Hadith since Hazrath Abdullah ibn Umar ﷺ narrates on the authority of Hazrath Umar ibn al-Khattab ﷺ.

عن ابن عمر رضي الله عنهما: أن النبي صلى الله عليه وسلم

كان إذا سافر كان آخر الناس عهدا به فاطمة، و إذا قدم

من سفر كان أول الناس به عهدا فاطمة رضي الله عنها.

فقال لها رسول الله صلى الله عليه وسلم: فداك أبي و أمي.

Hazrath Abdullah bin Umar ﷺ narrates that when the Holy Prophet ﷺ set out on a journey, the last person he would speak

> to from his family before setting off would be Fatimah ﷺ. Once he ﷺ returned from a journey, the first person the Holy Prophet ﷺ would come to would be Fatimah ﷺand he ﷺ would say to her, "(Oh Fatimah!) My mother and father are sacrificed for you."[116]

This is the condition of the Holy Prophet Muhammad ﷺ's love for Hazrath Fatimah ﷺ.

Hazrath Umar ﷺ was asked as to where Hazrath Ali ﷺ, Hazrath Fatimah ﷺ, and Imam Hasan ﷺ and Imam Husayn ﷺ will be stationed. He stated:

عن عمر بن الخطاب رضي الله عنه، قال: قال رسول الله:

إن فاطمة و عليا و الحسن و الحسين فى حظيرة القدس في

قبة بيضاء سقفها عرش الرحمن

Umar bin Khattab ﷺ narrates that the Holy Prophet ﷺ said: "Indeed, Fatima ﷺ, Ali ﷺ, Hasan ﷺ and Husayn ﷺ will live in a white dome in Paradise. The Throne of *Rahman* will be its roof."[117]

So the roof of their residence in paradise will be the Throne of Allah ﷻ. Can you imagine the status given to them! Allah ﷻ will be at His *al-Kursi*[118] and the Holy Prophet Muhammad ﷺ will be at his Station of Great Glory (*al-maqaam al-mahmud*)[119]. Thus it is only the foolish that can doubt the status of the Blessed Five (*Panj-tan:*[120]).

Mutual respect and love between the Sahaba, and Hazrath Ali ﷺ

I would like to expound on the mutual respect and love between the *Sahaba*, especially the *al-Khulafā'u r-Rāshidūn* (The Righteous Caliphs) الخلفاء الراشدون and Hazrath Ali ﷺ. Hazrath Ali ﷺ says that I heard the Holy Prophet Muhammad ﷺ pray, prior to Hazrath Umar ﷺ accepting Islam:

أَللَّهُمَّ أعِزَّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ

O Allah ﷻ! Strengthen Islam with Umar bin al-Khattab

Allama al-Zamakhshari through the authority of *Kitaab al-Muafaqa* by Imam Ismail bin Ali bin Hasan *ar-Razi, as-Samaani* presented this hadith through the report of Hazrath Ali ﷺ.

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Hazrath Abdullah Ibn Abbas[121] ﷺ says that after the Conquest of *Al-Mada'in* [122] (a Persian city (636 CE/16 AH) the booty was placed in the *Masjid* of the Holy Prophet Muhammad ﷺ in Madinah. The Caliph, Hazrath Umar ﷺ, began distributing the booty. First he called Imam Hasan ﷺ and presented 1000 Dirham to him. Thereafter he respectfully called Imam Husayn ﷺ and also presented 1000 Dirham to him. Thereafter he called his son Hazrath Abdullah ibn Umar ﷺ and gave him 500 Dirham. There were other much senior companions in age present also. Keep in mind that this conquest took place in 16 AH, so Imam Hasan ﷺ was 13 years old and Imam Husayn ﷺ was 12 years old. Hazrath Abdullah ibn Umar ﷺ was born about 9 to 10 years before *Hijrah* so he was about 26 years old. So he objected to his father that despite the fact that he participated in many battles including this Conquest of *Al-Mada'in* yet the young Imam Hasan ﷺ and Imam Husayn ﷺ who did not participate were given more than him. On hearing this from his son, Hazrath Umar ﷺ became furious and said:

> My son Abdullah, you are comparing yourself to Hasan and Husayn! Produce a father like their father, a mother like their mother, a maternal grandfather like their grandfather, a maternal grandmother like their grandmother, a paternal uncle like their uncle, a paternal aunt like their aunt, a maternal uncle like their uncle and a maternal aunt like their aunt. I swear by Allah ﷻ you can never bring a relative to compare with their relatives.

Allama al-Zamakhshari through the authority of *Kitaab al-Muafaqa* by Imam Ismail bin Ali bin Hasan *ar-Razi, as-Samaani* say that the reason was that their father was Hazrath Ali ﷺ. There is another hadith that adds credibility to this statement of Hazrath Umar ﷺ:

عن ابن عباس رضي الله عنهما قال : قال رسول الله صلي
الله عليه وآله وسلم : أيها الناس! ألا أخبركم بخير الناس
جدا و جدة؟ ألا أخبركم بخير الناس عما و عمة؟ ألا
أخبركم بخير الناس خالا و خالة؟ ألا أخبركم بخير الناس أباً

و أماً؟ هما الحسن و الحسين، جدهما رسول الله، و جدهما خديجة بنت خويلد، و أمهما فاطمة بنت رسول الله، و أبوهما علي بن أبي طالب، و عمهما جعفر بن أبي طالب، و عمتهما أم هاني بنت أبي طالب، و خالهما القاسم بن رسول الله، و خالاتهما زينب و رقية و أم كلثوم بنات رسول الله، جدهما في الجنة و أبوهما في الجنة و أمهما في الجنة، و عمهما في الجنة و عمتهما في الجنة، و خالاتهما في الجنة، و هما في الجنة.

Hazrath Abdullah ibn Abbas رضي الله عنه narrates that the Holy Prophet ﷺ said:

Should I not inform you of those persons who are most superior in the estimation of their grandfather; your Prophet? Should I not inform you of those persons who are most superior due to their paternal uncle and aunt? Should I not inform you of those persons who are most superior due to their maternal uncle and aunt? Should I not inform you of those persons who are most superior due to their father and mother? They are Hasan عليه السلام and Husayn عليه السلام. Their maternal grandfather is the Messenger of Allah ﷺ, their maternal grandmother is Khadijah bint Khuwaylid رضي الله عنها, their mother is Fatimah عليها السلام the daughter of the Messenger of Allah ﷺ, their father is Ali ibn Abu Talib عليه السلام, their paternal uncle is Jafar ibn Abu Talib عليه السلام, their paternal aunt is Ummi Hani عليها السلام daughter of Abu Talib عليه السلام, their maternal uncle is Qaasim عليه السلام son of the Messenger of Allah ﷺ, their maternal aunts are the daughters of the Messenger of Allah ﷺ, Zaynab عليها السلام, Ruqayyah عليها السلام and Ummi Kulthum عليها السلام. Their maternal grandfather, father, mother, paternal uncle and aunts, maternal uncle and aunts will all be in paradise. Both of them (Hasan عليه السلام and Husayn عليه السلام) will also be in paradise. [123]

Imam Zamakhshari continues that when the previously mentioned altercation between Hazrath Umar رضي الله عنه and his son was related to Hazrath

Ali ﷺ, he got onto the pulpit and announced that he takes an oath by Allah ﷻ that the Holy Prophet Muhammad ﷺ said:

عُمَرُ بْنُ الْخَطَّابِ سِرَاجُ أَهْلِ الْجَنَّةِ.

Umar bin al-Khattab ﷺ is a shining lamp of the inmates of Paradise

Hazrath Umar al-Faruq ﷺ heard about this response from Hazrath Ali ﷺ and in an ecstatic condition he approached Hazrath Ali ﷺ and he said please write this proclamation, that you heard from the Holy Prophet Muhammad ﷺ on a document with your blessed hands. Hazrath Ali ﷺ wrote this on a document starting with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah ﷻ, name I begin with, The Most Compassionate, Ever-Merciful

I have heard from the Holy Prophet Muhammad ﷺ, who heard from Hazrath Jibra'eel ﷺ, who heard from Allah ﷻ:

عُمَرُ بْنُ الْخَطَّابِ سِرَاجُ أَهْلِ الْجَنَّةِ.

Umar bin al-Khattab ﷺ is a shining lamp of the inmates of Paradise

Hazrath Umar bin al-Khattab ﷺ bequeathed this written document containing the blessed hadith of the Holy Prophet Muhammad ﷺ in the blessed handwriting of Hazrath Ali ﷺ to his children and requested that when he dies it should be placed within his burial shroud. He stated that this would serve as a guarantee of his salvation. Accordingly he was buried with this document.

Hazrath Umar ﷺ Marries Ali ﷺ's Daughter

According to *al-Kamil fi al-Tareek* الكامل في التاريخ The Complete History a classic Islamic history book written by Ali ibn al-Athir[124] (1160-1233CE/ 630 AH) in 1231 CE, one of the most important Islamic historical works, Hazrath Umm Kulthum al-Hashimiyya bint Ali ﷺ (6 – 49 AH) the second daughter of Hazrath Ali ﷺ and Hazrath Fatimah ﷺ married Hazrath Umar ﷺ in the year 17 Hijrah and they bore a son named him Hazrath Zayd ibn Umar ibn al-Khattab ﷺ [famously known as the son of the two

Caliphs (*Ibnul Khalifatayn*); i.e. Hazrath Umar ﵁ and Hazrath Ali ﵁], and a daughter named Hazrath Ruqayyah bint Umar ﵂. Hazrath Umar ﵁ was 58 years old when he married Umm Kulthum, who was roughly 11 years old at that time. [See next chapter explaining girls marrying at a young age]. The *Ahl as-Sunnah wa'l-Jama'ah* record that Hazrath Ali ﵁ requested Hazrath Umar ﵁ to marry his daughter. Hazrath Umar ﵁ said:

> Marry her to me for I swear I have toward her more dedication to excellent companionship than any man on the face of the earth

This is also recorded by Ibn Sa'ad[125] [168AH/784CE/ 230AH/845CE] in his work *at-Tabaqat al-Kubra*[126] (The Book of The Major Classes) (vol. 8 p. 338, ed. Muhammad 'Ab al-Qadir 'Ata, Dar al-Kutub al-'Ilmiyyah, Beirut 1990) as follows:

> I was informed by Anas ibn 'Iyad al-Laythi, who reports on the authority of Imam Jaafar ibn Muhammad ﵇ [*as-Saadiq*], and he from his father [Imam Muhammad al-Baqir ﵇] that Umar ibn al-Khattab ﵁ asked Ali ibn Abi Talib ﵇ for the hand of Umm Kulthum in marriage. Ali said, "I had kept my daughters for the sons of Jaafar." Umar said, "Marry her to me, O Abul Hasan, for by Allah ﷻ, there is no man on the face of the earth who seeks to achieve through her good companionship that which I seek to achieve." Ali said, "I have done so."

It is recorded that Hazrath Umar ﵁ came to the Immigrants from Makkah (*Muhaajiruun*) between the blessed grave of the Holy Prophet Muhammad ﷺ and the blessed pulpit. They i.e. Hazrath Ali ﵁, Hazrath Uthman ﵁, Hazrath Zubayr ﵁, Hazrath Talhah ﵁ and Hazrath Abd ar-Rahman ﵁ used to sit there, and whenever a matter used to arrive from the frontiers, Hazrath Umar ﵁ used to come to them there and consult with them. He came to them and said:

"Congratulate me."
They congratulated him, and asked:
"With whom are we congratulating you, O *Amir al-Mu'mineen*?"
He replied:
"With the daughter of Ali ibn Abi Talib"
Then he related to them what the Holy Prophet
Muhammad ﷺ said:

Love of the Caliphs for the Pure Household

عن عمر بن الخطاب رضى الله عنه قال : سمعت رسول الله صلي الله عليه وآله وسلم يقول : كل سبب و نسب منقطع يوم القيامة ما خلا سببي و نسبي كل ولد أب فان عصبتهم لأبيهم ما خلا ولد فاطمه فإني أنا ابوهم و عصبتهم.

Hazrath Umar bin Khattab ﵁ said, 'I heard the Holy Prophet Muhammad ﷺ say that all family ties and relationships will be severed on the Day of Judgment except mine. Every son carries the lineage of his father except for the children of Fatimah ﵂. I am their father and they carry my lineage[127].
Hazrath Umar ﵁ then said:
"I have had the companionship of the Messenger of Allah ﷺ; I would like also to have this lineage."

In another Hadith it is stated:

Jaabir ﵁ said he heard Umar ibn al-Khattab ﵁ say on the pulpit after he married Umm Kulthum ﵎, the daughter of `Ali and Fatima ﵎:
"Do not disparage me [for marrying a young girl], for I heard the Holy Prophet ﷺ say, upon him blessings and peace: 'On the Judgment Day every means will be cut off and every lineage severed except my lineage.'"
[Narrated by al-Tabarani. Al-Haythami said its narrators are those of al-Bukhari and Muslim]

After the death of Hazrath Umar ﵁, Hazrath Umm Kulthum al-Hashimiyya bint Ali ﵂ married her cousin Hazrath Awn ibn Jafar ﵁, and after his death she married his brother Hazrath Muhammad ibn Jafar ﵁. Ultimately she died whilst married to a third of the sons of Hazrath Jafar ibn Abu Talib ﵁, namely Hazrath Abdullah ﵁ during the first half of the fourth decade after the Hijrah. Her son Hazrath Zayd ibn Umar ibn al-Khattab ﵁ died on the same day as his mother, and the funeral prayer for mother and son were performed together.

The Shia **شيعة** [128] dispute this marriage, due to obvious reasons, for as history unfolded much propaganda has been hurled from both sides, the

Shia and the *Ahl as-Sunnah wa'l-Jama'ah*[129] أهل السنة والجماعة . The writer, being a Sunni, a follower of Imam Abu Hanifa in *Fiqh* and a *Chishti* in the Sufi Order, feels sad that a political difference between a ruling party and an opposition party has been exploited to divide the Muslim Ummah to such an extent, that we have lost sight of whom the real enemy is. I know I will become the victim of much criticism for this statement but I have the right to express my view on this delicate matter. There are many different sects amongst the Shias. Some sects, like the *Tafdheeli* are considered as Muslims as they differ only on the issue of khilafah i.e. they consider Hazrath Ali ﷺ more deserving to be the first leader and not Hazrath Abu Bakr ﷺ. It is stated in Khayr al-Fatawa, A collection of the Religious Edicts (*Fatawa*) issued by the Muftis of *Khayr al-Madaris*, a Madrasah in Multan, Pakistan, belonging to the Deobandi School of thought say:

> Some sects, like the Tafdheeli are considered as Muslims as they differ only on the issue of *khilafah* i.e. they consider Hazrath Ali ﷺ more deserving to be the first leader and not Hazrath Abu Bakr ﷺ.They also revere and honor all the Sahabah. However the majority of present-day Shia (Ithna ashra/Jafaries/Imamiyyias) hold such beliefs which render them out of the fold of Islam.[130]

The *Shia* say that that Hazrath Umm Kulthum al-Hashimiyya bint Ali ﷺ married only one occasion and that was to Hazrath Awn ibn Jafar ﷺ. They say that the Umm Kulthum that married Hazrath Umar ibn al Khattab ﷺ in 17 AH was Umme Kalthum binte Jarweela Khuzeema[131]. Allah ﷻ and His Beloved Messenger ﷺ know best.

Marrying a young woman

At this juncture I would like to clarify an important misconception, which also arises when we mention the marriage of the Holy Prophet Muhammad ﷺ to Hazrath Ayesha ﷺ. A narration has to be transmitted with critical remarks. The age of the wife of the Holy Prophet Muhammad ﷺ is mentioned but it has to be looked at critically with the different opinions existing amongst Muslim Scholars about the age of Hazrath Ayesha ﷺ. There is a confirmed hadith in Sahih Bukhari reported by Hazrath Ayesha ﷺ that she was 6 years old when she married

the Holy Prophet Muhammad ﷺ and 9 years old when the marriage was consummated. The Hadith is not multiply transmitted (*mutawatir*), and there is a difference of opinion about it. According to the Oxford dictionary of the Bible, Hazrath Maryam (Mary) عليها السلام was 12 years old when she conceived Hazrath Isa (Jesus) عليه السلام. At that time, in those cultures, it was normal for somebody to be married at a young age. In oral cultures, according to Neil Postman in his book 'The Disappearance of Childhood', seven years was considered the entrance into adulthood. Islam actually delayed it. In Islam if a woman has menstrual blood before 9 years of age it is not considered menstrual blood. So the age of 9 was an accepted entrance into adulthood. *Shariah* considers menstrual blood to be a sign of adulthood. That was very common at that time and still is in many cultures. Modern universal culture considers 18 or 21 years to be adulthood. The question is who decided that? Now modern law is trying to get it changed because they are finding so many 14 to 15 year olds killing people and by law they cannot be jailed but kept in juvenile detention centers. We accept the Holy Prophet Muhammad ﷺ's marriage to Hazrath Ayesha رضي الله عنها even if we accept the view that she was 12 years old because we believe every action of his was commissioned by Allah ﷻ. There is an Arabic saying:

Every container will spill out what it has in it

Sick people will always interpret things through their own diseases. Pure people interpret things through purity. That's the condition of diseased hearts. A person afflicted with Hepatitis sees everything having a yellow tint. The problem is the eyes. The contextualization about the age of a woman within that society has to be looked at and what that meant in terms of marrying older men. If one looks for instance at Washington Irving (April 3, 1783 – November 28, 1859)[132] in the 19th century, who wrote 'Mahomet and His Successors' mentions the marriage of the Holy Prophet Muhammad ﷺ and Hazrath Ayesha Siddiqua رضي الله عنها and doesn't bat an eye-lid. He mentions how precocious or mature Arabian girls were. In Early 19th century America it was very common that a girl would marry at 12 year old or even earlier. In Jewish tradition according to the *Talmud*, the collection of ancient Jewish writings that forms the basis of Jewish religious law, consisting of the early scriptural interpretations *Mishnah* and the later commentaries on them *Gemara*, one will find that Rabbis

sanctioned girls marriage at 7 and 9 years of age with adult males. This is in accepted Rabbinical Tradition but when modern people look at these things they will highlight and accentuate those things that they want to and ignore entirely those things that they don't. This is a selectiveness that unfortunately exists within the Muslim world as well.

How the companions revered the Holy Household

Ibn Saad narrated from al-Sha'bi and al-Hasan that Hazrath Abbas ﵁ had some need of Hazrath Umar ﵁ one day and said to him:

> Commander of the Believers, suppose the uncle of Hazrath Musa ﵇, came to you as a Muslim, how would you treat him?
>
> He replied:
>
> "I swear by Allah ﷻ that I would treat him well!"
>
> Hazrath Abbas ﵁ said:
>
> Well, I am the uncle of Muhammad ﷺ the Prophet!
>
> Hazrath Umar ﵁ said:
>
> Abu al-Fadl and what do you suppose? By Allah ﷻ, your father [Abd al-Muttalib] is certainly dearer to me than my own father!
>
> Hazrath Abbas ﵁ said:
>
> By Allah ﷻ?
>
> Hazrath Umar ﵁ said:
>
> By Allah ﷻ, yes, because I know that he [Abd al-Muttalib] is dearer to the Messenger of Allah ﷺ than my own father, therefore I prefer the love of the Messenger of Allah ﷺ to my love.
>
> [Ibn Sa'd narrated from al-Sha'bi and al-Hasan]

Imam Ahmad ibn Hamnbal (164 - 241 AH) أحمد بن حنبل narrates with a good chain in *Kitaab al-Fada'il Sahaba*: (Virtues of the Companions) that a man disrespected Hazrath Ali ibn Abi Talib ﵁ in the presence of Hazrath Umar ﵁, upon which the latter said:

> Do you know the dweller of this grave? He is Muhammad ibn Abd Allah ibn Abd al-Muttalib ﷺ and Ali ﵁ is the son of Abu Talib ibn Abd al-Muttalib. Therefore, do not mention Ali ﵁ except in a good way for if you dislike him you will harm this one in his grave."
>
> [Narrated by Ahmad with a good chain in *Fada'il al-Sahaba* (2:641 #1089)]

It has been narrated by Ibn Saad, Ishaq ibn Rahuyah[133] [161 AH/ 238 H], and Al-Khatib al-Baghdadi[134] (392 AH-463 AH).

Love of the Caliphs for the Pure Household

When Hazrath Umar ﵁ saw Imam Husayn ؑ waiting at his door he said to him (he placed his hand on his head as he spoke):

"You are more deserving of permission to enter than [my son] Abd Allah ibn Umar! You see the goodness that was placed on our head; first Allah ﷻ then you [the Prophetic Household]"

[Narrated by Ibn Sa'd, Ibn Rahuyah, and al-Khatib]

Hazrath Umar ﵁ distributed garments to the Companions but found nothing appropriate for Imam Hasan ؑ and Imam Husayn ؑ so he sent a message to Yemen and had a cloak (*kiswa*) sent, which he offered them. Then he said:

"Now I am content."

The Sahaba were aware of the reverence and love due to the *Ahl al-Bayt*[135] أهل البيت:

عن جابر بن عبد الله الانصاري رضي الله عنهما قال: خطبنا رسول الله صلى الله عليه وسلم وهو يقول: أيها الناس! من أبغضنا أهل البيت حشره الله يوم القيامة يهوديا. فقلت: يا رسول الله صلى الله عليك وسلم! و إن صام وصلى؟ قال: وإن صام و صلى.

Jaabir bin Abdullah narrates that the Holy Prophet ﷺ delivered a sermon to us during which he ﷺ was saying, "Whoever holds enmity against us the 'people of the house', on the Day of Judgment his fate will be that of the Jews." I asked, "O Messenger of Allah ﷺ, even if he fasts and performs prayer?" The Holy Prophet ﷺ replied, "Yes! Even if he fasts and performs prayer (because he is the enemy of the 'people of the house', Allah ﷻ will reject his worship and raise him on the Day of Judgment with the Jews')[136]

So the Sahaba were aware were aware that the reverence and love due to the *Ahl al-Bayt* were a precondition of the retention of faith and acceptance of deeds.

The saluting of the Holy Family is in *Salaah*

Allah ﷻ has stated that when one performs *salaah*, the greatest *a'maal* which is exclusively for the remembrance of Allah ﷻ, one must cut of all relationship with every other (*ghair*). If one is performing *salaah* and any very important person, even of a high spiritual station, approaches one and one greets him whilst one is in *salaah*, then ones *salaah* is broken. Yet, Allah ﷻ has ordered that when one sits in *qaida* in *salaah* for the acceptance of this *salaah*, offer two greetings (*salaam*). **First convey a *salaam* to His beloved**, the chosen Holy Prophet Muhammad ﷺ

السَّلَامُ عَلَيْكَ اَيُّهَا اَلنَّبِىُ

Peace be upon you! O Esteemed Prophet [137]

And then **convey salaams to the Holy Prophet Muhammad ﷺ's family**

اَلّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ

O Allah ﷻ! Send your salutations on Muhammad ﷺ and his family

Hujjat al-Islam, Imam al-Ghazali[138] ابو حامد امام محمد غزالی, (450-505 AH/1058-1111 CE), referring to the position of *Tashahudd* (sitting), during Salaah and reciting "At -Tahiyyaatu", says that on reciting the words *"Ayyuhannabi"* (Oh Prophet !) one must have conviction that the Holy Prophet Muhammad ﷺ is *Haazir* (Present). He says:

Wayzur fi qalbika fi shakhsi qareeb

"And believe in your hearts that the Holy Prophet Muhammad ﷺ is present (*haazir*) and then say *Assalaamu 'Alaika Ayyuhannabi"*

(Ihya ul Uloom, Vol. 1, Section 3)

One should believe that the Holy Prophet Muhammad ﷺ is present and near (*wayzur fi qalbika fi shakhsi qareeb*). Therefore those who have *aqidah* that the Holy Prophet ﷺ is *Haazir* and *Naazir* (present and seeing) will be certain of a reply to this greeting. This actually is the point of acceptance of *Salaah*. That which is acceptable to the Holy Prophet ﷺ is acceptable to Allah ﷻ. This method of asking Allah ﷻ, by praising and greeting His beloved, ensures the flow of Allah ﷻ's mercy on the worshipper.

Love of the Caliphs for the Pure Household

If Allah ﷻ doesn't accept *salaah* until one performs *salaam* on the Holy Prophet Muhammad ﷺ and his family then ponder upon the acceptance of all other deeds. السَّلَامُ عَلَيْكَ اَيُّهَا النَّبِىُّ means *Ya Nabi salamu alaika* . There is a slight difference in the choice of words but the meaning is exactly the same. For the acceptance of the greatest deed of worship, *salaah*; *salaam* must be sent on the Holy Prophet Muhammad ﷺ and for the acceptance of *salaam* the *salaam* must also be sent on the family of Holy Prophet ﷺ. If *salaam* is offered to any other (*ghair*) whilst one is in *salaah* it invalidates the *salaah* and if *salaam* is not sent on the Holy Prophet ﷺ and his family whilst one is in *salaah* the *salaah* is not accepted. Ibn Hajar Haytami[139] in his book *al-Sawa'iq al-Muhriqah* (Loud, Frightening Lightning), quotes a poem composed by Imam al-Shafi'i (150 AH- 204 AH) [140] :

يا آل بيت رسول الله حبكم

فرض من الله في القرآن أنزله

كفاكم من عظيم الشأن انكم

من لم يصلي عليكم لا صلاه له

Oh loving *you Ahl al- Bayt* is such
That it is a duty the Holy Qur'aan had established
Adequate it that so privileged your merit is
That *Salaat* becomes invalid if Salutations is not invoked for you.

Ponder!

COUNTERING RAFIDI SHIA ALLEGATIONS AGAINST HAZRATH ABU BAKR ﷺ AND HAZRATH UMAR ﷺ

Some *Rafidi Shias* criticise Hazrath Abu Bakr ﷺ and Hazrath Umar ﷺ of forsaking the funeral of the Holy Prophet Muhammad ﷺ to attend the political gathering. This is totally unfounded for the closest companions, left the funeral preparations to attend to an emergency political situation to maintain unity within Muslim ranks while the immediate family, including Hazrath Ali ﷺ attended to the funeral preparation. Allah ﷻ says in the Holy Qur'aan, in the 9th Sura, *at-Tawbah* (Repentance) التَّوْبَة, Verse 40:

إِذْ يَقُولُ لِصَاحِبِهِ

The Holy Prophet Muhammad ﷺ said to his *Sahaba* (companion)

The Holy Qur'aan is for all time and this verse is related about Hazrath Abu Bakr Siddique ﷺ accompanying the Holy Prophet Muhammad ﷺ in the cave during the migration to Madinah. The Holy Qur'aan has thus given the title of *Sahaba* (companion) to Hazrath Abu Bakr Siddique ﷺ. No other companion can claim to be called *Sahaba* (companion) by the Holy Qur'aan. In the Holy Qur'aan the only companion, from the 12400+ to be referred to as *Sahaba* by Allah ﷻ, being Divine certification, is Hazrath Abu Bakr Siddique ﷺ. There is no, disagreement in any school of thought, that two personalities اثْنَيْنِ (the Holy Prophet Muhammad ﷺ and Hazrath Abu Bakr Siddique ﷺ), were in the Cave of Thawr. Both the *Sunni* and *Shia* commentators of the Holy Qur'aan, and scholars, agree that the Holy Prophet Muhammad ﷺ and Hazrath Abu Bakr Siddique ﷺ were in the cave. I will not go into the commentaries of the *Mufassireen* of *ahle Sunnah* but let's see what the *Mufassireen* of *Shia* say. Shaykh Abul Futuh ar-Raazi, a renowned commentator of the Holy Qur'aan of the sixth century after *hijrah* says in his commentary *Tafsir-i- Rauh -ul-Jinaan*[141]*:*

وخلاف نیست کہ اں دو کس کہ در غار بودذدم رسول بود وابوبکر

Khilaaf nehst keh an doh kas keh dar gaar buuz dam Rasul bu wa Abu Bakr

There is no difference of opinion that the Holy Prophet ﷺ and
Abu Bakr ؓ were in the cave

We know the others to be *Sahaba* through the sayings of the Holy Prophet Muhammad ﷺ, through the history books that document the era, but within the Holy Qur'aan the unique status is given to Hazrath Abu Bakr Siddique ؓ that Allah ﷻ says he is the *Sahabi* of the Holy Prophet Muhammad ﷺ. His being a companion (*Sahaba*) is certified through the text (*nas*) of the Holy Qur'aan. So if anyone doubts that Hazrath Abu Bakr Siddique ؓ is a companion, he will be rejecting the Holy Qur'aan and become a *Kaafir*. Here we understand that Hazrath Abu Bakr Siddique ؓ wasn't merely the Holy Prophet Muhammad ﷺ's companion in the cave; rather he was the Holy Prophet Muhammad ﷺ's companion, *period.*-having helped him and made sacrifices for the safety of the Holy Prophet Muhammad ﷺ more so than any other person. The Holy Prophet Muhammad ﷺ said:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كُنْتُ مُتَّخِذًا مِنْ
أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ وَلَكِنْ أَخِي وَصَاحِبِي

Hazrath ibn Abbas ؓ narrates that the Holy Prophet ﷺ said,
'If I were to take a *Khalil* (confidante), I would have taken Abu
Bakr ؓ but he is my brother and intimate companion وَصَاحِبِي'[142]

[Sahih Bukhari, Volume 5, The Virtues of the Companions of the Holy
Prophet ﷺ ; Page 16; Chapter 5; Hadith number 3656;]

In this Hadith the Holy Prophet Muhammad ﷺ calls Hazrath Abu Bakr Siddique ؓ his *Sahaba* (companion). This is narrated by *Sayyiduna* Hazrath ibn Abbas ؓ, the first cousin of the Holy Prophet Muhammad ﷺ. As for the events straight after the passing away of the Holy Prophet Muhammad ﷺ it is reported Hazrath Abu Bakr Siddique ؓ was in his home when he heard of the Holy Prophet ﷺ's death, and immediately upon hearing this tragic news, he headed towards the Holy Prophet Muhammad ﷺ's Mosque in haste. We read:

أَقْبَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكَنِهِ
بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمْ النَّاسَ حَتَّى

دَخَلَ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَتَيَمَّمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُسَجًّى بِبُرْدِ حِبَرَةٍ فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى فَقَالَ بِأَبِي أَنْتَ يَا نَبِيَّ اللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَتَيْنِ أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّهَا

Narrated Ayesha ﵂: Abu Bakr ﵁ came riding his horse from his dwelling place in *As-Sunh*. He got down from it, entered the *Masjid* and did not speak with anybody till he came to me and went directly to the Holy Prophet ﷺ, who was covered with a blanket with markings on it. Abu Bakr ﵁ uncovered his face. He knelt down and kissed him and then started weeping and said:

"Let my father and my mother be sacrificed for you, O Allah ﷻ's Prophet! Allah will not combine two deaths on you. **You have died the death which was written for you**."

[Sahih Bukhari, Volume 2, The Book of Funerals ; Page 198; Chapter 3; Hadith number 1242]

This is again proof that the Sahaba believed that the Holy Prophet Muhammad ﷺ is alive and he had to taste death as a human being.

And in another Hadith, we read:

أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِهِ

Narrated Ayesha ﵂ and Ibn Abbas ﵄: Abu Bakr ﵁ kissed the Holy Prophet ﷺ after his death

[Sahih Bukhari, Volume 5, The Book of *Al-Maghazi* ; Page 449; Chapter 84; Hadith number 4455-4457]

So quite contrary to the view that the Rafidi *Shia* are propagating, Hazrath Abu Bakr ﵁'s first action, on hearing of the passing of the Holy Prophet Muhammad ﷺ, into the realm of Divine Beauty was not at all to rush for the Caliphate, but rather he made haste to visit the Holy Prophet Muhammad ﷺ's. Hazrath Abu Bakr ﵁ was deeply affected by the Holy

Prophet ﷺ's veiling himself from this physical realm, was so much so that he broke down in tears whilst kissing the Holy Prophet ﷺ.

Hazrath Abu Bakr ﷺ and Hazrath Umar ﷺ stayed by the Holy Prophet ﷺ's blessed body. After some time, however, a man by the name of Mughirah bin Shubah ﷺ called out to Hazrath Umar ﷺ and notified him of an impending emergency.

> It is related by Hazrath Umar ﷺ that as they were seated in the Holy Prophet ﷺ's house, a man cried out all of a sudden from outside:
>
> "O Son of Khattab (i.e. Umar), pray step out for a moment."
>
> Hazrath Umar ﷺ told him to leave them alone and go away as they were busy in making arrangements for the burial of the Holy Prophet ﷺ. The man replied that an incident had occurred: the Ansaar were gathering in force at *Saqifah Bani Sa'idah*, and–as the situation was grave–it was necessary that he (Umar) should go and look into the matter lest the Ansaar should do something which would lead to a (civil) war. On this, Hazrath Umar ﷺ said to Hazrath Abu Bakr ﷺ:
>
> "Let us go."
>
> (Al Faruq, by Allama Shibli Numani, Vol 1, p.87)

So the *Rafidi Shias* criticisms of Hazrath Abu Bakr ﷺ and Hazrath Umar ﷺ forsaking the funeral of the Holy Prophet Muhammad ﷺ to attend the political gathering is totally unfounded for the closest companions attended to the political situation to maintain unity within Muslim ranks while the immediate family, including Hazrath Ali ﷺ attended to the funeral preparation. Hazrath Abu Bakr ﷺ and Hazrath Umar ﷺ not only saved Muslims from becoming warring factions but expanded the Islamic world far and wide, ensuring a unified and stable Muslim empire, an accomplishment which all Muslims worldwide should thank them for.

What the *Rafidi Shia* criticize Hazrath Abu Bakr ﷺ and Hazrath Umar ﷺ for is actually something these two noble men should be praised for. They were showing softness and sensitivity towards Hazrath Ali ﷺ, allowing him to arrange the funeral without having to worry about the fate of the Muslim *Ummah*. An analogy of this is a man whose father dies

and so his employee/colleague shoulders his work load for a time so that the man can go to his father's funeral without any other extra worries or burdens to think about. Indeed, these two men single-handedly save Islam and prevented a great *Fitna*.

Although the *Shia* imply that Hazrath Abu Bakr ﵁ missed out on the Holy Prophet Muhammad ﷺ's funeral, this is actually not true at all. After the incident at *Saqifah* had been resolved, Hazrath Abu Bakr ﵁ rushed back to help with the Holy Prophet ﷺ's funeral. In fact, the only thing that Hazrath Abu Bakr ﵁ missed out on was washing the blessed body, something which is anyways done by the near relatives according to Islamic Law.

Hazrath Abu Bakr ﵁ was actually the one who is credited with deciding where the Holy Prophet Muhammad ﷺ was to be buried. We read in *Tarikh al-Islam al-Kabir* (Major History of Islam); by Imam Dhahabi[143] ﵀:

> The task of washing the body being over, the Companions were divided over the place of burial. Hazrath Abu Bakr ﵁ then said: "I have heard from the Messenger of Allah ﷺ that every Prophet is buried at the spot where he has breathed his last." The Holy Prophet ﷺ's bedding was accordingly removed from the place and a grave was dug for him at the spot.
>
> (Tarikh al-Islam, Vol.1, p.246)

[More on this can be read in volume one under the section on Abu Bakr ﵁.]

Hazrath Ali ﵁ gave *Bay'ah* to Hazrath Abu Bakr ﵁ twice, once on the second day and the other six months later. The tradition of the Muslims was to renew one's *Bay'ah* periodically, since the *Sahaba* renewed their *Bay'ah* on the blessed hand of the Holy Prophet Muhammad ﷺ on numerous occasions. Whatever the case, whether it was two days or six months the fact is that Hazrath Ali ﵁ did in fact pledge his *Bay'ah* to Hazrath Abu Bakr ﵁. Another point to ponder upon is that the *Ahl al-Bayt* أهل البيت, including Hazrath Ali ﵁ performed *salaah* behind the three caliphs that preceded Hazrath Ali ﵁. If the *Shia* claim that Hazrath Ali ﵁ accepted the three Caliphs hiding his true feelings in fear of persecution and oppressions (*takkiyah*) is true, then this is an insult to Hazrath Ali ﵁.

When Hazrath Ali ﵁ saw anything wrong he corrected it. When Hazrath Ali ﵁ felt Muawiyah ﵁ was wrong he took up arms.

Shaykh Tabarsi[144] or Fadhl ibn Hasan al-Tabarsi فضل بن حسن الطبرسي a respected Shia scholar wrote in his *al-Ihtejaj* the following:

> Tabrasi narrates from (Imam) Muhammad Baqir ﵇ that when Usamah ﵁ had left for *Jihad* when the Messenger of Allah ﷺ passed away, the news reached Usamah ﵁ (and) he returned with his army to Madinah. He (Usamah) saw a great number of people surrounding Abu Bakr ﵁; on seeing this, he went to question Ali ibn Abi Talib ﵇ and asked:
> "What is this?" Ali ibn Abi Talib ﵇ replied: "It is exactly what you are seeing!" Usamah ﵁ asked: "Have you (also) given *Bay'ah* to him?" Ali ibn Abi Talib ﵇ replied: "Yes."
> [Al-Ihtejaj, p.50: Printed Mashad, Iran]

There is a book called *Nahj al-Balagha*[145] نهج البلاغة. It is considered as second only to the Qur'aan and Prophetic narrations by the *Shia*, whilst some *Sunni* scholars do not regard the book as a totally authentic work, since many high ranking scholars and jurists do attest to the authenticity of some of the sermons included in the book. Political bias has introduced into this book slander against the companions of the Messenger of Allah ﷺ. We read the following in a commentary of this book, a Shia book called *Sharh Nahj al-Balagha* (Comments on the Peak of Eloquence) by Imam al-Hadid[146] (d. 656 AH/1258 CE):

> Ali ibn Abi Talib ﵇ said to Zubair ﵁: "(Although) we got angry momentarily at the time of consultation (i.e. *Saqifah*), we can now see that Abu Bakr ﵁ is the most deserving of the Caliphate: He was the companion of the Messenger of Allah ﷺ in the cave. We know of his life and we know that the Messenger of Allah ﷺ had ordered him to lead the prayers." And then he (Ali ﵁) gave his *Bay'ah* (to Abu Bakr ﵁).
> [Sharh Nahjul-Balagha; Ibn Abi Al-Hadeed; Vol.1, p.132]

In the *Sharh Nahj al-Balagha* (Comments on the Peak of Eloquence) by Imam al-Hadid (d. 656 AH/1258 CE) he has written, regarding the fabrications of Ahadith by some *Shia*:

Lies were introduced in Hadith on merits originally by *Shia*. They in the beginning fabricated many Hadith in favor of their man (Ali ﷺ) motivated by enmity towards their opponents.
[Shahr Najh ul Balagha by Izz al-Din Abd al-Hamid ibn Hibat-Allah ibn Abi al-Hadid, Dar al Kutub al Arabiyya al-Kubra, Cairo]

Regarding the early Caliphate, in the *Shahr Najh ul Balagha* Al-Hadid explains to the *Shia* about Hazrath Ali ﷺ's position during the Caliphate of his predecessors:

> "...We found out however, that Ali approved of their leadership and said his prayers behind them. We, therefore, follow him and do not go beyond what he said or did. Have you not seen that we repudiated Muawiyah when Ali did so? When Ali cursed Muawiyah we did the same?

Let me clarify that Hazrath Ali ﷺ had many supporters who were originally called '*Shiatu Ali*' شيعة علي, meaning 'The Party Ali'. They were not a group, who belittled the companions (*Sahaba*) or the Noble Wives of the Holy Prophet Muhammad ﷺ, as most *Shia*, not all, do in the present *era*. They originally were persons who had a certain political preference as we have in government in the modern age. If the above quoted gives the impression that there was a dispute, in the Sunni sources, we read:

> ...Ali ﷺ came to Abu Bakr ﷺ and said:
> 'I don't refuse to admit that your virtues entitle you to the Caliphate. My sole complaint is that we are the close relatives of the Holy Prophet ﷺ, (so) why did you then take *Bay'ah* at Saqifah Banu Sa'idah without consulting us? Had you called us there, we would have taken *Bay'ah* at your hand ahead of everyone.'
> Abu Bakr ﷺ said in reply:
> 'To treat the relatives of the Holy Prophet ﷺ well is dearer and more desirable to me than to do so for my own relatives. I went to Saqifah Banu Sa'idah not for the taking of *Bay'ah* but for putting an end to the dispute...I did not seek their support (for Caliphate). Rather, they took their oath of allegiance to me on their own...Had I delayed the matter; it would have posed a greater danger to the unity, integrity, and solidarity of Islam. How could I send for you when there was no time?"

> Ali ﷷ listened with rapt attention to what Abu Bakr Siddique ﷠ said and withdrew his complaint gracefully. The next day, he (Ali ﷷ) pronounced his allegiance to Abu Bakr ﷠ before a large congregation in the Prophet's Mosque.
>
> (Tarikh al-Islam, Vol.1, pp.275-276)

In another account, recorded in the earliest and one of the most reliable *Sira* of the Madinan Period by Musa ibn Uqba al-Asadi (d. 141AH), praised by Imam Malik and used by Ibn Sa'ad and others. Hazrath Abu Bakr Siddique ﷠ said:

> 'Never for a moment was I eager for authority nor did I want it or pray to Allah ﷻ for it secretly or publicly, but I was afraid of disorder. I take no pleasure in authority. I have been invested with a grave matter for which I have not the strength and can only hope (to) cope with it if Allah ﷻ gives me the strength; I would (only wish) that he who has the most strength for it were in my place.'
>
> To which Hazrath Ali ﷷ said:
>
> 'We were angry only because we were not at the council and we think that Abu Bakr ﷠ is the most worthy of supreme authority now that the apostle is dead. He was the one with the apostle in the cave and we recognize his dignity and seniority; and the apostle put him in charge of the prayers while he was still with us.'
>
> (Sirah of Musa ibn Uqba)

Hazrath Ali reports that the Holy Prophet Muhammad ﷺ told him:

هذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ وَالآخِرِينَ إِلاَّ النَّبِيِّينَ والمُرْسَلِينَ يَاعَلِيُّ لاَ تُخْبِرْهُمَا

> These two (Abu Bakr ﷠ and Umar ﷠) are the masters of the elder people among the inhabitants of paradise, from the first ones and the last ones, not including the Prophets and Messengers. But do not inform them, O Ali
>
> [Jaami at-Tirmidhi, Volume 6, Chapters on al-Manaqib, page 350, Hadith Number 3665 and 3666]

Hazrath Jaabir narrates:

بِجَنَا زَةِ رَجُلٍ لِيُصَلِّيَ عَلَيْهِ فَلَمْ يُصَلِّ عَلَيْهِ، فَقِيلَ: يَا رَسُولَ اللهِ رَأَيْنَاكَ تَرَكْتَ اصَّلَاَةَ عَلَى أَحَدٍ قَبْلَ هذَا؟ قَلَ: إِنَّهُ كَانَ يَبْغُضُ عُثْمَانَ فَأَبْغَضَهُ اللهُ

A deceased mans body was brought to the Holy Prophet ﷺ to perform the funeral prayer for him, but he ﷺ did not pray his funeral prayer. He ﷺ was asked:

‘O Messenger of Allah ﷺ! We have not witnessed you refusing tom pray a funeral prayer before this?’

He ﷺ said:

‘He used to hate Uthman ؓ so Allah ﷻ hates him’

[Jaami at-Tirmidhi, Volume 6, Chapters on al-Manaqib, page 383, Hadith Number 3709]

Allegation of Umar ؓ reprimanding the Holy Prophet ﷺ

There is a hadith in Sahih Bukhari used by many Shia to misguide innocent Muslims and smear the blessed personality of Hazrath Umar ؓ. The Hadith is as follows:

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ **ابْنِ عَبَّاسٍ** قَالَ

لَمَّا اشْتَدَّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ قَالَ ائْتُونِي بِكِتَابٍ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ قَالَ عُمَرُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا فَاخْتَلَفُوا وَكَثُرَ اللَّغَطُ قَالَ قُومُوا عَنِّي وَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ

Narrated Ubaidullah bin Abdullah:

Ibn 'Abbas said, "When the ailment of the Holy Prophet ﷺ became worse, he said, 'Bring for me paper and I will write for you a statement after which you will not go astray.' But Umar said, '**The Holy Prophet ﷺ is seriously ill**, and we have got Allah ﷻ's Book with us and that is sufficient for us.' But the companions of the Holy Prophet ﷺ differed about this and there was a hue and cry. On that the Prophet said to them, 'Go

> away (and leave me alone). It is not right that you should quarrel in front of me." Ibn 'Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Apostle was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn 'Abbes had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally).

The Shia maliciously utilise this Hadith and many others on this topic, and use them to degrade Hazrath Umar ibn al-Khattab ﵁. The Holy Prophet ﷺ's illness before he was ushered into the Realm of Divine Beauty made him experience fever, severe headaches, and even fainting, slipping into and out of consciousness. The incident of 'the pen and paper' occurred on a Thursday, a few days before the Holy Prophet ﷺ passed away. The Holy Prophet ﷺ asked for a pen and paper in order to write down some advice and thereafter was slipping into a state between consciousness and unconsciousness. Hazrath Umar ﵁ felt that the Holy Prophet ﷺ should not be troubled and it was wrong to quarrel in his holy presence. It was then that the Holy Prophet ﷺ awoke from his state of unconsciousness and told those in the room to 'go away' and to leave him alone. Umar was concerned about the Holy Prophet Muhammad ﷺ's well being. The point that most Shia propagandists never wish to mention is the fact that the Prophet fainted immediately after making his request. Perhaps some of them would try to deny this, but we find that it is written in their own books. Shaykh Mufid, the Shia scholar writes:

> He (the Prophet) fainted from the fatigue which had come upon him and the sorrow which possessed him. He remained unconscious for a short time while the Muslims wept and his wives and the women and the children of the Muslims and all of those present raised great cries of lamentation. The Apostle of Allah recovered consciousness and looked at them. Then he said: "Bring me ink and parchment so that I may write for you, after which you will never go astray."
>
> Again he fainted and one of those present rose to look for ink and parchment.

"Go back," Umar ordered him.
(Kitaab Al-Irshad, by Shaykh Mufid, p.130)
The Shias claim that Umar ﵁ said that the Holy Prophet ﷺ was delirious. In absolutely no Hadith did Umar ﵁ say these words. The event is narrated in multiple Hadith, including in Sahih Bukhari (4.52.288, 5.59.716, 4.53.393, 7.70.573, 1.3.114) and Sahih Muslim (13.4014, 13.4015, and 13.4016). Not in a single version are any such words ascribed to Umar ﵁.

We ask the Shia if Umar ﵁ did not bring the pen and paper then why did Ibn Abbas ﵁, a member of *Ahl al-Bayt*, the narrator of the hadith not bring the pen and paper. The word *Hajara* used in most of these hadith does not mean delirious and it was never used by Umar ﵁. Those who quarrelled said to Umar ﵁ that how can he say the Holy Prophet ﷺ was *ahajara*. The word is from the same root as *Hijrah*, so it means that the Holy Prophet Muhammad ﷺ was being ushered from this world to the next.

I repeat what I said earlier:

Never give one whose heart is deviant access to your two ears,
for surely you never know what may find fixity in you.

The moment you listen, the deviator has left some impression on you. A drop won't leave traces on a rock but if it continues dropping on the same spot it leaves an impression. All they need is for you to listen. Even Islamic Radio and Television Stations on popular media are there to brainwash you.

THE PURE HOUSEHOLD

Who are the *Ahl al-Bayt*

Allah ﷻ says in the Holy Qur'aan in the 33rd Sura *al-Ahzaab* الْأَحْزَاب (the Confederates) in verse 33:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah ﷻ's wish is but to remove uncleanness far from you, O Members of the Household, and cleanse you with a thorough cleansing

This is the literal translation of this verse. This verse contains two aspects that should be pondered upon. The first aspect is:

1. Who are the Household of the Holy Prophet ﷺ *Ahl al-Bayt*?
2. The second aspect is what is meant by تَطْهِير (*tathir*)?

So keeping the Holy Qur'aan and Hadith in view then the result is that the *Ahl al-Bayt* أهل البيت refers to the Holy Prophet ﷺ's pure wives, Hazrath Ali رضي الله عنه, Hazrath Fatimah, Hazrath Imam Hasan رضي الله عنه and Husayn رضي الله عنه. In this connection, keep in mind that the *Kharijites*[147] or 'those that broke away from the mainstream Islam' say that household of the Holy Prophet ﷺ *Ahl al-Bayt* in this verse only refers to the 'pure wives' of the Holy Prophet ﷺ. The *Rafidi* or Shia *say* that the Household of the Holy Prophet ﷺ *Ahl al-Bayt* أهل البيت refers to the Holy Prophet ﷺ Hazrath Ali رضي الله عنه, Hazrath Fatimah رضي الله عنها, Hazrath Imam Hasan رضي الله عنه and Husayn رضي الله عنه and the 'pure wives' are not included in the Household of the Holy Prophet ﷺ. On the other hand we The People who follow the 'Prophet's *Sunnah* and the love for him as expounded by his Community *Ahl as-Sunnah wa'l-Jama'ah*[148] أهل السنة والجماعة believe that the Household of the Holy Prophet ﷺ أَهْلَ الْبَيْتِ is comprised of the 'pure wives' and the Holy Prophet ﷺ Hazrath Ali رضي الله عنه, Hazrath Fatimah, Hazrath Imam Hasan رضي الله عنه and Husayn رضي الله عنه. This is the true composition of the Household of the Holy Prophet ﷺ أَهْلَ الْبَيْتِ. Allah ﷻ says:

O Members of the Household of the Holy Prophet ﷺ, Allah ﷻ desires to keep all impurities away from you and He desires to keep you pure as He purifies

Hazrath Imam Fakhr al-Din al-Razi[149] ﷺ in his world-renowned commentary of the Holy Qur'aan called *Tafsir-e Kabir*[150] (The Great Commentary) has stated:

'ikhtalafal akhwaal fi ahlil Bayt'

There is difference of opinion as regards the composition of أَهْلَ الْبَيْتِ (*ahl al-Bayt*)

Some state it refers only to the Pure Wives of the Holy Prophet Muhammad ﷺ. Some say it only refers to those whom we call 'The Purified Five' or '*Panjattan Paak*' i.e. the Holy Prophet ﷺ Hazrath Ali رضي الله عنه, Hazrath Fatimah Zahra رضي الله عنها, Imam Hasan رضي الله عنه and Imam Husayn رضي الله عنه. Others have stated it refers to the Pure Wives, 'The Purified Five' or '*Panjattan Paak*'; and all children that are born of the '*Panjattan Paak*' till the Day of Reckoning (*Qiyaamah*). Imam Razi favoured this last description of أَهْلَ الْبَيْتِ (*ahl al-Bayt*). He said:

Al awla hum azwajahu wa awladuhu wal Hasan wal Husayn minhum wa Ali minhu

The Pure Wives of the Holy Prophet Muhammad ﷺ, all their children including Imam Hasan رضي الله عنه and Imam رضي الله عنه Husayn رضي الله عنه including Hazrath Ali رضي الله عنه

Li annahu kana min ahle baytihi, be sababe mu'aashirati'hi, be binti Nabi, wa mulaazimatihi lin Nabi

Hazrath Ali رضي الله عنه is also included in *ahl al-Bayt* because he was brought up and educated (*tarbiyyah*) by the Holy Prophet Muhammad رضي الله عنه (within his blessed home).

Pure condition

تَطْهِير '*tathir*' is purity in character, purity in actions and external and internal purification; that lofty states of purification for which great and holy people pray to Allah ﷻ that they may be granted that condition. Allah ﷻ out of his Benevolence *(fazl)* and Generosity *(karam)* has bestowed this state upon the Household of the Holy Prophet ﷺ. Because in the beginning of the Verse Allah ﷻ says إِنَّمَا '*innama*' these are 'words of intent' *(hasr)* يُرِيدُ اللَّهُ'*yuridullah*' (Allah ﷻ intends to). We all know that

The Pure Household

Allah ﷻ's intention is eternal *(qadim)*. It is not the result of someone's supplication or someone's efforts or a reward for slavery but it is Allah ﷻ's 'eternal intention' that the Household of the Holy Prophet ﷺ may attain this state and spiritual station. This is a great gift of Compassion and Love (*fazl)* from Allah ﷻ that He has granted this State of Purity *(Shaan e paakizigi)* to the Household of the Holy Prophet ﷺ أَهْلَ الْبَيْتِ. Their exterior *(zaahir)* and interior *(baatin)* is purified. Their character *(akhlaq)* and behaviour *(kirdaar)* is pure. Their bodies *(jism)* and their souls *(ruh)* are purified.

Infallible (*ma'sum*) or Protected (*Mahfuz*)

Allah ﷻ has given the Pure Household that status. Through attaining this status they have not become 'infallible and preserved' *(ma'sum)* like the Messengers of Allah ﷻ but they are 'protected and guarded' *(mahfuz).* This must be remembered The Shia hold this belief *(aqida)* that the Household of the Holy Prophet ﷺ أَهْلَ الْبَيْتِ are 'infallible and preserved' (*ma'sum)*. They regard the Imams of the Household of the Holy Prophet ﷺ أَهْلَ الْبَيْتِ *(Ahl al-Bayt)* as being 'infallible' *(ma'sum)*. We the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة hold this belief *(aqida)* that the Prophets عليهم السلام are 'infallible' *(ma'sum)* whilst the Imams of the Household of the Holy Prophet ﷺ أَهْلَ الْبَيْتِ are not 'infallible' *(ma'sum)* but they are 'protected and guarded' *(mahfuz)*. What is the difference between 'infallible' *(ma'sum)* and 'protected and guarded' *(mahfuz)*? 'Infallible' *(ma'sum)* is he who can never commit sin, whilst 'protected and guarded' *(mahfuz)* is he who can commit sin but never do since Allah ﷻ has protected them and saves them from committing sin. So our belief *(aqida)* is that Prophets are 'infallible' *(ma'sum).* After the Prophets the Companions of the Holy Prophet ﷺ *(Sahaba)* and the Household of the Holy Prophet ﷺ أَهْلَ الْبَيْتِ were not 'infallible' *(ma'sum)* but they were 'protected and guarded' *(mahfuz).* They were under the protection of Allah ﷻ and saved from all sin. It is our belief that besides Prophets and Angels, no *Wali* is 'infallible' *(ma'sum)* or sinless even though he may be elevated to the higher stations of *Wilaayat*, e.g. *Qutb* or *Ghaus*, so much so that not even the noble *Sahaba* and *Ahl al-Bayt* are 'infallible' *(ma'sum)* or sinless. But all these

personalities are regarded as "protected" محفوظ, i.e. Allah ﷻ, divinely protects them from sinning.

Allah ﷻ Cleansed the Pure Household As He Cleanses

There is no ambiguity in this clear statement of Allah ﷻ:

> 'O Household of My Prophet! Allah ﷻ intends to keep far away from all رِجْس (*rijs*) and thoroughly cleanse you as He cleanses.

This famous verse of the Holy Qur'aan that is called '*Ayat al-Tathir*' or "The Verse of Purification" and I have given a simple translation. If one ventures into the field of verification تحقیق then many words need verification. Hazrath Ali ؑ was brought up under the guardianship and in the house of the Holy Prophet ﷺ.

Who are people of the household (*ghar*)?

They are those who can walk into and leave the house without seeking permission. Those who need permission to enter are people of the Prophets Holy Court (*dar*) not the Prophets Holy Home (*ghar*). The law has been fixed for Allah ﷻ says in the Holy Qur'aan in the 33rd Sura *al-Ahzaab* الْأَحْزَاب (the Confederates) in verse 53:

لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ

> O you who believe! Do not enter the houses of the Prophet unless permission is given to you

This law is not for the members of the Holy Prophet ﷺs Holy Home (*ghar*) but it is for people of the Holy Prophet ﷺ's Holy Court (*dar*). For Hazrath Ali ؓ, Imam Hasan ؓ and Imam Husayn ؓ there is no restricted entry they may enter and leave repeatedly without permission. Ponder, even Hazrath Uthman ؓ was the son-in-law of the Holy Prophet Muhammad ﷺ but he also needed permission to enter and leave the house of the Holy Prophet Muhammad ﷺ. The reason is that if Hazrath Uthman ؓ had to enter the blessed house then Hazrath Fatimah Zahra ؓ would have to wear her veil (*pardah*)[151]. So those are the members of the Holy Prophet ﷺ's Holy Home (*ghar*) whom, if they enter then the females don't have to observe *pardah*. So right unto the time of Imam Mahdi ؑ, and beyond, all the *Sayyids* or the direct descendants of the Holy Prophet

Muhammad ﷺ are allowed to enter the blessed household without permission for Bibi Fatimah ؓ is their grandmother. So do understand that the Holy Household أَهْلَ الْبَيْتِ (*ahl al-Bayt*) refers to the Pure Wives, 'The Purified Five' or '*Panjattan Paak*'; and all children that are born of the '*Panjattan Paak*' till the Day of Reckoning (*Qiyaamah*).

What Does One Obtain From Blood Relationship

Some people when we speak of members of Holy Prophet ﷺ's Holy Home (*ghar*) and of people of the Holy Prophet ﷺ's Holy Court (*dar*) say:

> Well it is fine that you have a genetic and blood link with the Holy Prophet Muhammad ﷺ respect is obtained. What else does one obtain from blood relationship (*nasab*)?

On the contrary blood relationship brings those benefits that cannot be obtained from any virtuous deeds (*a'maal*). If one says that no benefit is received from blood relationship (*nasab*) then one is rejecting the Holy Qur'aan.

In the famous incident of Hazrath Khidr عليه السلام and Hazrath Musa عليه السلام, mentioned in the Holy Qur'aan and *Ahadith* it is stated that Hazrath Khidr عليه السلام had rebuilt a dilapidated wall that concealed the fortune of two orphans buried in its foundation. Hazrath Musa عليه السلام had objected to this favour to a people that had been inhospitable to them. Hazrath Khidr عليه السلام later explained that the fortune of two orphans buried in its foundation and the poor orphans could have lost it if the wall fell. Allah جل جلاله had willed that he save the fortune of the orphans. This act of grace (*fazl*) from Allah جل جلالهupon these two orphans was not because of any deeds (*a'maal*) they had performed or lived a life of *taqwa* but because as the Holy Qur'aan states in the 18th Sura *al-Kahf*
سُورة الْكَهْف (the Cave) in verse 82:

كَانَ أَبُوهُمَا صَالِحًا

Their father had been a righteous man

تفسير Tafsir al-Jalalayn[152]

Their father had been a righteous man, and so because of his righteousness they were protected both in [terms of] their souls and their possessions,

تفسير Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs[153]

(and their father had been righteous) he was a trustworthy man called Kashih

Their father was a righteous person. He performed deeds of righteousness and the children are benefiting. This father that is mentioned here is a great-grandfather from six generations back. So those who say blood relationship (*nasab*) does not benefit should rectify their thoughts. Again Allah ﷻ says in the Holy Qur'aan in the 52nd Sura, at-Tur سُورة الطُّوْر (Mount Sinai) in verse 21:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ

And those who believe and whose families follow them in Faith,

أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ

To them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works

Tafsir al-Jalalayn

We will make their, mentioned, descendants join them, in Paradise, so that they are in the same degree [of reward], even though they might not have performed the same [meritorious] deeds as them [to deserve this equal status], a way of honoring the parents by having their children join them [again]; and We will not deprive them (أَلَتْنَاهُم read *alatnāhum* or *alitnāhum*), [We will not] diminish [them], of anything مِّن شَيْءٍ *min shay'in* (*min* is extra) of their deeds, in order to add it to the deeds of their children.

Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs

It is also said that this means: We make the offspring attain to the same rank as that of the fathers, if the ranks of the fathers are higher, (and We deprive them of naught of their (life's) work) He says: We do not diminish the reward of the fathers at all upon making their offspring join them. (Every man is a pledge) such that Allah ﷻ does with him as He will (for that which he hath earned) of sins.

So children of pious forefathers who follow their forefathers in faith will join their forefathers in *jannah*. Not because of their deeds but simply for the happiness of their forefathers. Commentators have stated that if any righteous, pious person has children who lack in deeds to earn him the level in heaven that his pious predecessor attained, he will be admitted to that high level of heaven due to his predecessor's deeds and for his happiness. So congratulations to all *Sayyids*, who lovingly follow the beloved Holy Prophet Muhammad ﷺ they will be with the Holy Prophet ﷺ, on his level of paradise. The most pious person (*muttaqi*)[154] cannot attain this highest level of paradise. The blood-relations of the Holy Prophet Muhammad ﷺ will reside with him in the mansion prepared for him in paradise. Can any deed (*a'maal*) ensure one this highest level of paradise in the greatest house of paradise? So this attainment is due to blood relationship not deeds. So how can people say blood relationship (*nasab*) does not benefit one?

It is a fact, verified from the Holy Qur'aan, that being the blood relative of a pious person benefits ones children. The Holy Prophet Muhammad ﷺ's family has a unique status. Let us refocus upon "*Ayat al-Tathir*" or "The Verse of Purification" and in the light of the clarification of who constitutes the Holy Prophet ﷺ's Pure Household أَهْلَ الْبَيْتِ (*ahl al-Bayt*). Some translate it as:

> O Members of the Household Allah ﷻ's wish is but that you
> remain pure; do good deeds and keep yourself clean and pure;
> be Allah ﷻ Conscious

If translated in this way there is no special distinction given to the members of the Holy Prophet ﷺ's Household. This translation implies that Allah ﷻ addresses the Members of the Pure Household specifically and He is asking them to do what He exhorts every person, Muslim or non-Muslim in His universal message to adopt. This does not merit the specific addressing of the members Holy Prophet's Pure Household.

In the '*Ayat al-Tathir*' or "The Verse of Purification" Allah ﷻ did not tell the members Holy Prophet's Pure Household أَهْلَ الْبَيْتِ (*ahl al-Bayt*) to cleanse themselves of رِجْس (*rijs*) but He said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ

Allah ﷻ **intends** to remove رِجْس (*rijs*) from you

Does Allah ﷻ not possess the means and resources to fulfil His intention? So don't focus on the members Holy Prophet ﷺ's Pure Household أَهْلَ الْبَيْتِ (*ahl al-Bayt*) but focus on Allah ﷻ who wishes to purify them. This is an important aspect to ponder upon for those who regard the members Holy Prophet's Pure Household أَهْلَ الْبَيْتِ to be like them. So that which is received through the grace (*fazl*) of Allah ﷻ is different from that which is acquired through effort.

Ponder! A high status is attained through knowledge (*ilm*), deeds (*a'maal*), Allah Consciousness (*taqwa*) and purity (*tahaarat*). A possessor of all these qualities worshipping for 6 million years, Iblis, who had reached the spiritual status of teacher of angels, lost his high status due to his arrogance. The Angels acquire their status due to the *fazl* of Allah ﷻ and Iblis acquired his status due to his efforts. The one reaching high status due to effort can falter but not the one who has been blessed with grace (*fazl*) from Allah ﷻ. The Family of the Holy Prophet Muhammad ﷺ have been blessed with unique nobility by Allah ﷻ due to their ancestry (*nasab*) and link to the Holy Prophet ﷺ. It is the *fazl* of Allah ﷻ that they were born in this pure, noble family.

Sa'daat -Descendants of the Holy Prophet ﷺ

There are two views amongst the *Ulama* regarding the *Sa'daat* [descendants of the Holy Prophet ﷺ] as to the meaning of رِجْس (*rijs*) in "*Ayat al-Tathir*" or "The Verse of Purification".

A point to ponder upon, as also mentioned by Imam Razi is that if somebody is kept far from رِجْس (*rijs*), by Allah ﷻ, is not that person purified? So what is the meaning of 'purifying the purified'? رِجْس (*rijs*) means sin in لِيُذْهِبَ عَنكُمُ الرِّجْسَ . So they have been divinely purified then what is the implication of:

وَيُطَهِّرَكُمْ تَطْهِيرًا

Keep you purified with a thorough purification

What purification do the pure undergo?

So purification from sin and the bestowal of 'honour' (*izzat*) and 'inexplicable gifts' (*karamat*) are all due to ancestry (*nasab*). People of Noble Pious Ancestry attain this personal (*zaati*) excellence (*fazilat*). If a *Sayyid* becomes 'guilty of disobedience' (*faasiq*)[155] it obligatory (*waajib*) to respect him, on condition he does not reach disbelief (*kufr*). This respect (*tazeem*) is due to his 'relationship' (*nisba*) with the Holy Prophet Muhammad ﷺ.

Deeds or Family Relation

The Holy Qur'aan says in the 49th Sura, *al-Hujuraat* سُورة الْحُجُرَات (The Apartments) in verse 13:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

This verse is popularly translated as:

The most honoured of you in the sight of Allah ﷻ is he who is the most righteous amongst you

On the basis of this translation it is said that the criteria for honour is 'piety or righteousness' (*taqwa*). So 'piety or righteousness' (*taqwa*) is a prerequisite for being honoured and the prerequisite for 'piety or righteousness' (*taqwa*) is knowledge (*ilm*) and deeds (*a'maal*). Can one attain *taqwa* without following (*ita'at*) of the Holy Prophet Muhammad ﷺ? To follow or imitate (*ita'at*) the Holy Prophet Muhammad ﷺ it is necessary to love him. Loving him necessitates loving his family (*ahl*). How can one claim to love him and possess *taqwa* but not love his family?

Let me give you a verified (*tehqiqi*) translation of the verse under discussion. In *Tafsir-e-Kabir*, *Tafsir Abu Saud*[156], *Ruh al-Ma'ani* [157] this verse has been expounded with two meanings (*tarjuma*). One translation that is 'very popular' (*ash'har*) and the other being 'on the basis of technicality, (*az'har*) and thus, acceptable. I have expounded the popular translation but allow me to expound the verse on the basis of technicality. I would have to explain some grammatical rules to you for the benefit of the layman:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

إِنَّ أَكْرَمَكُمْ if you ask a scholar of Arabic as to what إِنَّ in this verse means they will tell you 'Assimilated verb' or *harfe-mushabba-bil fel* . It is a verb form wherein the first tells you the type and the second gives you the meaning. E.g., if I tell you:

Inna Zaydun qa'imun
Undoubtedly, Zayd is standing

So Zayd is mentioned first and then the action of standing. This means that the act of standing is emanating due to Zayd being there. Not that Zayd is there due to the action of standing. So let's translate this blessed verse keeping this rule in mind:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

Undoubtedly, in the sight of Allah ﷻ, he who is 'blessed by Allah ﷻ (*mukarram*) is the most righteous (*muttaqi*)

This means that it is not due to *taqwa* that you receive 'inexplicable gifts' (*karamat*); but due to 'inexplicable gifts' (*karamat*) one attains *taqwa*. He who has the gift of *fazl* from Allah ﷻ is the *muttaqi*. Hazrath *Ghaus al-A'zam* ؓ was gifted with *wilaayat* and was born a *wali*. Thus he was born as a *muttaqi*. So deeds (*a'maal*) does not make one a *muttaqi* but the grace (*fazl*) of Allah ﷻ makes one a *muttaqi*.

Hazrath Abul Hasan Ali al-Kharqani[158] ؓ didn't attend Madrasah. He was the *Ghaus* of his time not through knowledge (*ilm*) but through the grace (*fazl*) of Allah ﷻ. So the people of noble lineage (*nasab*) are recipients of Allah ﷻ's grace (*fazl*). So understand the "*Ayat al-Tathir*" or "The Verse of Purification" properly:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

The Holy Prophet Muhammad ﷺ used to repeat this often. Naturally, the blessed wives are part of the Noble household of the Holy Prophet ﷺ, but does one's son-in-law necessary belong to the household? Are

grandsons also part of the household? For the home of ones daughter, son-in-law and grandsons are usually another home. So how do we know that the daughter, son-in-law and grandsons are included in the Noble household of the Holy Prophet ﷺ? The Holy Prophet Muhammad ﷺ clarified it for us. In the Hadith[159], an important event symbolizes the spiritual dimension of their relation to the Holy Prophet Muhammad ﷺ. This is the Tradition of the Cloak in which it is stated that the Holy Prophet ﷺ spread his blessed cloak over himself and Hazrath Ali رضي الله عنه, Hazrath Fatimah رضي الله عنها and their two sons Hazrath Hasan رضي الله عنه and Hazrath Husayn رضي الله عنه.The circumstances of the Tradition *(Hadith)* is as follows:

عن عمر بن أبي سلمة ربيب النبي صلى الله عليه وسلم قال: لما نزلت هذه الآية على النبي صلى الله عليه وسلم: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) في بيت أم سلمة، فدعا فاطمة و حسنا و حسينا رضي الله عنهم فجللهم بكساء وعلي خلف ظهره فجلله بكساء، ثم قال: اللهم! هؤلاء أهل بيتي فأذهب عنهم الرجس وطهرهم تطهيرا

Umar bin Abi Salamah رضي الله عنه who was brought up by the Holy Prophet ﷺ narrates that when the verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

was revealed to the Holy Prophet ﷺ at the home of Umm Salama رضي الله عنها, he ﷺ called Fatimah عليها السلام, Hasan عليه السلام and Husayn عليه السلام and covered them with a cloak. Ali عليه السلام was behind him ﷺ and the Holy Prophet ﷺ also covered him under the same cloak and then said:

"Oh Allah جل جلاله, these are my *ahl al-Bayt* (people of the house) so keep impurity away from them and totally purify them." [160]

So the Holy Prophet Muhammad ﷺ himself included his daughter, son-in-law and grandsons as part of his household. So on what authority we reject it. He said:

اللهم! هؤلاء أهل بيتي

O Allah ﷻ! They are my Family

Hazrath Abu Hurraira ﷺ says that he noticed that for a period of six months, when the Holy Prophet Muhammad ﷺ arose to perform his *fajr salaah* he used to go to the door of the house of Hazrath Fatimah ﷺ and say:

As-Salawaat! Ya ahl al-Bayt
The prayer! O My family

And then he used to read the '*Ayat al-Tathir*' or 'The Verse of Purification':

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

So that none can deny that Bibi Fatimah ﷺ Hazrath Ali ﷺ, Imam Hasan ﷺ and Imam Husayn ﷺ are his 'household' أَهْلَ الْبَيْتِ.

Hazrath Abu Hamra ﷺ says:[161]

> I was blessed with the company of the Holy Prophet Muhammad ﷺ for eight months and every time of his *fajr salaah* he used to go to the door of the house of Hazrath Fatimah ﷺ and say:
>
> يا أهل البيت يَرْحَمُكَ اللَّهُ
>
> O My household, Allah ﷻ has been merciful to you!
> Then he used to read the "*Ayat al-Tathir*" or "The Verse of Purification"
>
> إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

The above has also been narrated by different companions with a slight variation in words. In Sahih Muslim and Sunan al-Tirmidhi, and Mustadrak al-Hakim three of the blessed wives of the Holy Prophet ﷺ narrate that the Holy Prophet Muhammad ﷺ referred to his daughter Fatimah ﷺ, her husband Ali ﷺ and their two sons: al-Hasan ﷺ, and al-Husayn ﷺ as his household.

عن أبي سعيد الخدري رضي الله عنه في قوله:

The Pure Household

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ) قال:
نزلت في خمسة: في رسول الله صلى الله عليه وسلم و علي
و فاطمة و الحسن و الحسين رضى الله عنهم.

Abu Saeed Khudri ﷺ has said about the verse:
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
That it was revealed in honour of the following five personalities: the Messenger of Allah ﷺ, Ali ﷺ, Fatimah ﷺ, Hasan ﷺ and Husayn ﷺ

It is stated regarding the Tradition of the Cloak that the blessed wife of the Holy Prophet Muhammad ﷺ Ummi Salama ﷺ wanted to go under the cloak, but the Holy Prophet ﷺ stopped her saying:

Antum al'al-Khayr
You are a member of *Ahle Bayt*

He was stating in effect that:

> 'it is clear in the verse and the words preceding it that my wives are part of my household and now I am clarifying the verse as to who else is part of my household'.

Every person who was blessed with the physical or spiritual companionship of the Holy Prophet Muhammad ﷺ has his or her condition enhanced. However, none can reach the condition of the blood family of the Holy Prophet Muhammad ﷺ, amongst the *Ahl al-Bayt*, the highest status in the hierarchy is accorded to Hazrath Ali ﷺ, Hazrath Fatimah ﷺ, Hazrath Hasanﷺ and Hazrath Husayn ﷺ who are known as the Blessed Pure Five *(Panjattan Paak).* In the Hadith[162], an important event symbolizes the spiritual dimension of their relation to the Holy Prophet Muhammad ﷺ. This is the Tradition or Hadith of the Cloak, which the Holy Prophet ﷺ spread his blessed cloak (*rida*) over himself and Hazrath Ali ﷺ, Hazrath Fatimah ﷺ and their two sons Hazrath Hasan ﷺ and Hazrath Husayn ﷺ. I have clarified previously in this book as who are the *Ahl al-Kisa* أهل الكساء [163]

Adam ﷵ prayed for mercy using the names of the Panj-Tan

The Holy Qur'aan tells us in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة Verse 37 that Hazrath Adam ﷵ received certain words from Allah ﷻ, which earned him forgiveness for his transgression.

فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then Adam ﷵ learnt some words from his Lord. So Allah ﷻ accepted his repentance. Surely He is the One Who is Most Relenting, Ever-Merciful.

Imam Jalaluddeen Al-Suyuti ؒ (c. 1445-1505 AD) جلال الدين السيوطي[164] reports that Hazrath ibn Abbas ؓ, the famous traditionalist and authority on the Holy Qur'aan, asked the Holy Prophet Muhammad ﷺ about the words which Hazrath Adam ﷵ received. The Holy Prophet Muhammad ﷺ replied:

> He prayed saying, "O Allah, for the sake of Muhammad, Ali, Fatimah, Hasan and Husayn, do forgive my transgression. Allah ﷻ forgave him.[165]

In another version of this Hadith, Hazrath Adam ﷵ is taught the words as the only means by which Allah ﷻ would accept his repentance and forgive him. Hazrath Ali ؓ, we are told, enquired of the Holy Prophet ﷺ concerning the verse under discussion. The Holy Prophet ﷺ told him that when Hazrath Adam ﷵ and his wife were expelled from Paradise, Hazrath Adam ﷵ wept bitterly over his transgression for a hundred years. Hazrath Jibra'eel ﷵ came to him and spoke thus on Allah ﷻ's behalf:

> O Adam ﷵ! Did I not create you with my own hand? Did I not breathe into you of my spirit? Did I not command my angels to bow down before you? Did I not provide you with Eve my servant?' 'Yes', Adam answered. Gabriel asked: 'What then is the cause of this weeping?' Adam replied, 'Why should I not weep when I have been expelled from the proximity of the All-Merciful?' The angel then said: 'You must pray fervently with these words, and Allah ﷻ will accept your repentance and forgive your sin. Say:
>
> 'O Allah ﷻ, I do not beseech you for the sake of Muhammad ﷺ and the people of the household of Muhammad; nor is

> there any god but you. I have transgressed, and have wronged my soul. Turn towards me for you are relenting, compassionate.'[166]

The following Hadith which I quoted in my first brief version of the book 'Madinah to Karbala' raised some criticism since I could not find a reference. I quoted since it is recorded by Hajee Mahboob Kassim *Chishti*[167] in his book 'Destruction or Peace'[168] I heeded the advice of Shah Waliullah *Muhaddith Dehlvi* ﵀ (February 21, 1703 - August 20, 1762)[169] that:

> If a Hadith is quoted by the Chishtia Shaykhs and according to traditionalists it is poor, and not authentic but the high regard which is due to the Saints of Chisht demands that we should not consider it unauthentic; for according to Imam Abu Hanifa ﵀ and Imam Maalik ﵀ even a *hadith-e-mursal*, if its narrators are reliable is regarded as true.[170]

In the light of the above I am compelled to quote it. The Hadith is as follows:

> The Holy Prophet Muhammad ﷺ has stated that when Allah ﷻ created Hazrath Adam ؑ. Hazrath Adam ؑ lifted his eyes and looked towards the right side of the Garden of Eden. He saw five shining faces prostrating themselves before Allah ﷻ. Hazrath Adam ؑ asked Allah ﷻ who they were and Allah ﷻ said that they will be from Hazrath Adam ؑ's descendants, but they will not be created of clay. They will be created out of light *(nur).* Allah said," The whole universe has been created by Me for their sake. Their names have been derived from My names; I am *Mahmud* (The Praised one) and he is *Muhammad* (The Praised one); I am *Aali* (The Supreme) and he is *Ali;* I am *Faatir* (creator) and she is *Fatimah*; I am *Ihsaan* (Beneficent) and he is *Hasan;* I am *Muhsin* (Generous) and he is *Husayn.* I swear by My Honour that if anybody comes before Me with the least disrespect or hatred for any of them, I shall cast them into hell without any consideration. O Adam! These are my five chosen and blessed and for their sake I will forgive and bless unlimited numbers. If you or your progeny have any difficulties approach Me in the name of the Blessed Five.'

Also Hajjah Amina Adil wife of Shaykh Muhammad Nazim al Haqqani Naqshbandi writes in 'The Fall of Man and The First Repentance is the Key to Uplifting: Lore of Light':

> When Adam was in paradise, the Lord ordered Gabriel to take Adam on a tour through the whole of paradise's gardens. They toured the *Jannah* and Adam espied a great Castle of Light whose walls were made of gold and silver, of topaz and ruby and most precious materials. Inside the castle was a throne of light underneath a dome of light. Upon the throne sat a person of amazingly beautiful aspect who made Adam forget all the beauty of Eve in an instant. There was a crown of light set upon her head; she was adorned with pearls and a girdle of light. Adam gazed at her intensely and he asked:
>
> "Oh Lord! Who is this person?
>
> "The Lord answered him:
>
> 'This is the form of Fatimah Zahra ﵂, and the crown upon her head is Muhammad ﷺ; the jewels in her hand are Hasan ﵁ and Husayn ﵁; the girdle of light around her waist, that is Ali ﵁.'
>
> There were also five gates to the palace of light and an inscription above each of these.
>
> Above the first was written:
>
> I am The Praiseworthy, and this is Muhammad.
>
> Above the second:
>
> "I am The Highest of the High and this is Ali.
>
> Above the third:
>
> I am the Creator, and this is Fatimah.
>
> On the fourth:
>
> I am the beneficent, and this is Hasan.
>
> And above the fifth gate:
>
> I am the Bestower of Charity, and this is Husayn.
>
> Gabriel said to Adam:
>
> Mark well these names, oh Adam, there will come a day when you will have need of them.
>
> Now, when Adam descended upon the earth he wept for three–hundred years. Then he heard a voice, calling to him:
>
> Adam, look upon the *Bait al-Mamur* (up in the heavens.) Adam directed his gaze upwards, and then he prostrated himself and said:

The Pure Household

Bismi Allah Al Rahman Al Raheem Ya Al-Hamid bi Haqq Muhammad, Ya Al-Ala bi Haqq Ali, Ya Al Khaliq bi Haqq Fatima Zahra, Ya Al Rahman bi Haqq Imam Hasan, Ya al Raheem bi Haqq Imam Husayn.

Oh Praiseworthy One, for the sake of Muhammad, oh Highest of the High, for the sake of Ali, oh Creator, for the sake of Fatima Zahra, oh Beneficent One, for the sake of Hasan, oh Bestower of Charity, for the sake of Husayn, forgive me, O my Lord, and accept my repentance.

The Lord then spoke:

Oh Adam, had you asked forgiveness by these names for every single one of your descendants from now until the Day of Judgment, I would have forgiven them all and placed not one of them in hell.

Further Maulana Nazir Ahmad Sinab[171] records the following hadith in his book *Asadullah*[172]that the Holy Prophet Muhammad ﷺ stated:

If anyone wants their safety they must establish friendship with us five as one single unit and pray through our names (i.e. Panjattan or Pure Five).

The spiritual guide of Hazrath Maulana Shafee Okarvi ؒ Hazrath Mia Shermuhammad Sahib Sharafpuri ؒ used to say *Panj- Teen-Paak-* Referring to the Blessed Five and *teen* or three referring to Hazrath Abu Bakr Siddique ؓ, Hazrath Umar Faruq ؓ, and Hazrath Uthman ؓ. Meaning the five and these three are pure. Five and three equals eight, and the doors of paradise are eight. Those who accept these eight will find the eight doors of paradise open for them.

Mubaahila

Twelve Christians led by their priest, who were residents of Najran, a city in south-western Arabia near the border with Yemen, came to see the Holy Prophet ﷺ. They held a conversation with the Holy Prophet ﷺ and during the conversation they asked as to what belief he ﷺ held regarding Jesus or Isa ؑ. The Holy Prophet ﷺ replied:

Huwa Abdullahi wa Rasulullahi wa Kalimatullahi, alkaha illa Maryam

He is the slave of Allah ﷻ, Messenger of Allah ﷻ and the 'word' of Allah ﷻ, which He bestowed on Mary ؑ

The priests interjected that Isa ﷷ is also the 'son of Allah ﷻ' (*wa huwa ibnullah*). The Holy Prophet ﷺ replied:

Subhanahu ayyakunalahu walad

Allah ﷻ is Pure, and no children can be attributed to Him

They asked:

Have you encountered a being born without a father? Since Jesus has no father, then Allah ﷻ is his father.

The Holy Prophet ﷺ replied that they produced a strange proof for their claim, since if Jesus has to be accepted as the 'son of God' because he had no father, then what would be Prophet Adam ﷷ's status since he had neither father nor mother? The Holy Prophet ﷺ then recited 3rd Sura, *Aal-i- Imraan* آل عِمْرَان [The Family of 'Imraan] Verse 59:

إِنَّ مَثَلَ عِيسَى عِندَ اللّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

Surely the example of Isa (Jesus) in the sight of Allah ﷻ is the same as that of Adam whom He formed from clay, then said (to him): 'Be.' He became.

They had no answer to this and other proofs presented by the Holy Prophet ﷺ. They aimlessly furthered the debate but were able to present no flawless proof for their claim.

When they continued arguing and refused to accept the truth then Allah ﷻ revealed the 3rd Sura, *Aal 'Imraan* (the Family of 'Imraan) آل عِمْرَان: Verse 61:[173]

فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللّهِ عَلَى الْكَاذِبِينَ

Come! Let us gather together - our sons and your sons, our women and your women, ourselves and yourselves - then let us humbly pray, and invoke the curse of Allah ﷻ on those who lie!

When two opposing schools of thought differ on an issue and when dialogue and debate fails to resolve the dispute, then the solution is a

Mubaahila or a gathering where the opposing groups supplicate to Allah ﷻ as follows:

> O Lord of the Universe! In this dispute give honour to the proper in this matter and disgrace those that are incorrect

The term '*Mubaahila*' is derived from its Arabic root '*Bahlah*' meaning 'curse'. Thus the word '*Mubaahila*' literally means cursing each other. Through the intervention of the Power of Allah ﷻ truth and falsehood are made clear. In fact Allah ﷻ tells His beloved Prophet ﷺ that he should not engage these Christians who are stubborn, in dialogue or debate, since they are not accepting the truth but he must invite them to a *Mubaahila* to let Allah ﷻ decide between them. They should come to the open field, with their lives, their women and children and he ﷺ would do likewise. They would then supplicate that Allah ﷻ give honour to the proper in this matter and disgrace those that are incorrect. When the Holy Prophet ﷺ invited them, as per the command of Allah ﷻ to a *Mubaahila,* they asked for a delay of three days. They said that they would bring their senior priests and their Pope to participate in this *Mubaahila.* The Holy Prophet ﷺ gave them permission. Originally they were a delegation of 12 persons but returned with a delegation of 70 persons. They dressed with very expensive clothing and externally painted a picture of authority, so as to create an external impression of authority to the Muslims. On 24th of Dhul-Hijjah 9 AH, corresponding to Wednesday, 6th of April 631 CE, the Christians, led by Abd al-Masih and 70 Christians, amongst them their highest priests, including the Pope were present. The Holy Prophet ﷺ arrived accompanied by Hazrath Ali رضي الله عنه and Hazrath Fatimah Zahra رضي الله عنها. The Holy Prophet ﷺ was carrying Hazrath Imam Husayn رضي الله عنه in one arm and Hazrath Imam Hasan رضي الله عنه was holding the other hand of the Holy Prophet ﷺ and walking alongside him. The 'Pure Five' *(Panjattan Paak)* i.e. the Holy Prophet ﷺ, Hazrath Ali رضي الله عنه and Hazrath Fatimah Zahra رضي الله عنها, Hazrath Imam Husayn رضي الله عنه and Hazrath Imam Hasan رضي الله عنه arrived for the *Mubaahila*[174].

When the 'Pure Five' *(Panjattan Paak)* arrived for the *Mubaahila* the Holy Prophet ﷺ prayed:

Allahumma ha ulahe ahle baitihi
O Allah ﷻ! They are my Family

He ﷺ then said to Hazrath Ali ؓ and Hazrath Fatimah Zahra ؓ, Hazrath Imam Husayn ؓ and Hazrath Imam Hasan ؓ:

When I supplicate to Allah ﷻ against this opposition you all should say, 'May it be so' *(ameen)*

The Holy Prophet ﷺ told those priests that they should also supplicate. When the Holy Prophet ﷺ said this, the Pope, Abdul Haris lbne Alqama, the greatest scholar among them, addressed his people: exclaimed and told his followers:

La tu baahilu fatah le ku

Don't partake in this *Mubaahila* or all of us will be destroyed

Surprised at his remarks they asked him as to what had happened to him, since he was in high spirits and confident of defeating the Muslims. He said:

Verily I see a divine light on the face of our combatants; I am beholding such faces among them as can make the mountains move from their spots if they pray to God. So beware! Never try to contest with them, otherwise you will perish and the entire nation of Christians will succumb to extinction!

He then said to his followers that it would be better to surrender to them and admit defeat. They requested that they be allowed to pay 'the tax imposed on non-Muslims living in a Muslim land' *(jizyah)*, obey the law of the Muslim State and be allowed to live in the Muslim controlled territories in their homes subject to the Muslims in full obedience. This request was granted by the Holy Prophet ﷺ since this was to be made law in the future. The Holy Prophet ﷺ said:

If the *Mubaahila* took place, and I had to supplicate to Allah ﷻ and if my Family had said, 'may it be so' in response to my supplication then all that had come to contest me would have been transformed into monkeys and pigs and their homes and properties would have been destroyed.

This incident also highlights the status of the *ahl al-Bayt* and the acceptance of their supplication by Allah ﷻ.

At this juncture I would like to make a point, read with circumspection. Some people say that the Holy Prophet ﷺ did not take his Companions *(sahaaba)* to the *Mubaahila* including Hazrath Abu Bakr Siddique ؓ,

Hazrath Umar Faruq ﵁, and Hazrath Uthman ﵁ whereas he took Hazrath Ali ﵁, Hazrath Fatimah ﵂, Imam Hasan ﵁ and Imam Husayn ﵁ with. So the anti-Companions group makes some slanderous statements, going to the extent of saying that the Companions were not taken with since they possessed no merit. In this connection I would like to answer these allegations. Does the Holy Prophet ﷺ act according to the orders of Allah ﷻ or does he act according to our wishes and conclusions. Allah ﷻ ordered in 3rd Sura, *Āl 'Imrān* (the Family of 'Imrān) آل عِمْرَان: Verse 61:

فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا
وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللّهِ عَلَى الْكَاذِبِينَ

"Come! Let us gather together - our sons and your sons, our women and your women, ourselves and yourselves - then let us humbly pray, and invoke the curse of Allah ﷻ on those who lie
"Come! Let us gather together - our sons and your sons, our women and your women, ourselves and yourselves - then let us humbly pray, and invoke the curse of Allah ﷻ on those who lie!"

The Holy Prophet Muhammad ﷺ was ordered to ask them to call their sons and he would call his sons and to call their daughters and he would call his daughters. Here some might think, that the word نِسَاءَ *'Nisaa'* means 'women' so how am I translating as 'daughters'. نِسَاءَ *Nisaa* means 'women' as well as 'daughters'. When Allah ﷻ speaks of Pharaoh and the Children of Israel, in the Holy Qur'aan in the 2nd Sura, *al-Baqarah* الْبَقَرَة (the Cow) in Verse 49, He says,

يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ **نِسَاءَكُمْ**

(The people of Pharaoh) ... slaughtered your sons and let your **daughters** live;

Here the word نِسَاءَ *Nisaa* is used for daughters. Pharaoh used leave alive the newborn daughters of the Children of Israel (Israel is another name for the Prophet Jacob ﵇), but he slaughtered their newborn sons. So in the 3rd Sura *al-i-Imraan*: Verse 61, *Nisaa* should be translated as 'daughters' because, like in the 2nd Sura, *al-Baqarah*: Verse 49, it is

preceded by, *abnaaakum* that means ‘sons’. Those that are against certain companions are of the view that the Holy Prophet ﷺ had only one daughter, Hazrath Fatimah ؓ. They don’t accept that the Holy Prophet ﷺ had four daughters. This displays their ignorance, for it is written in very prominent books, from their school of thought, that the Holy Prophet ﷺ had four daughters. They also say that there were four daughters, but four were not conceived from the Holy Prophet ﷺ, but were from the first husband of Hazrath Khadijah ؓ. This is also a false statement; a display of ignorance for it is written in famous books of their school of thought that after the Holy Prophet ﷺ married Hazrath Khadijah ؓ six children were born of this marriage, four daughters and two sons. One son was also born of Hazrath Maria ؓ the Copt, the other wife of the Holy Prophet ﷺ. So our belief is that the Holy Prophet ﷺ had four daughters. This can also be verified from the Holy Qur'aan, Ahadith, historical records and also the books of those who don’t accept. The principal proof for us is the Holy Qur'aan. Allah ﷻ says in the 33rd Sura, *al-Ahzaab* (the Confederates) الْأَحْزَاب, Verse 59 of the Holy Qur’aan:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ

O My Beloved Prophet ﷺ! Tell your wives and your daughters,
and the believing women,

If the Holy Prophet ﷺ only had one daughter then the word بَنَات ‘*banaat*’ would not be used in this verse, for بَنَات ‘*banaat*’ (daughters) is the ‘*jama*’ plural of بنت ‘*bint*’ (daughter). In Arabic the ‘*jama*’ plural is used for three or more. So the word بَنَات ‘*banaat*’ proves that the Holy Prophet ﷺ had four daughters. They, who subscribe to the view that the view that the Holy Prophet ﷺ had only one daughter, are in the habit of rejecting four and accepting one. We say the Holy Prophet ﷺ had four caliphs, Hazrath Abu Bakr Siddique ؓ, Hazrath Umar Faruq ؓ, Hazrath Uthman Gani ؓ and Hazrath Ali ؓ, the Lion of Allah ﷻ, but they only accept Hazrath Ali ؓ. They say that if the Holy Prophet ﷺ had four daughters, then why he did not take all of them to the *Mubaahila,* only taking Hazrath Fatimah ؓ. They, who pose such objections, are ignorant because the *Mubaahila* took place in 9 A.H., shortly before the passing of the Holy Prophet ﷺ,

and at that stage, three of the daughters of the Holy Prophet ﷺ had passed away.

Hazrath Imam Hasan ؓ and Imam Husayn ؓ were the sons of the Holy Prophet ﷺ for one's grandsons are ones sons. On many occasions the Holy Prophet ﷺ referred to them as his sons and I have quoted the hadith in this book. The son-in-law is also in the category of son. So Hazrath Ali ؓ, Hazrath Imam Hasan ؓ and Imam Husayn ؓ satisfy the condition of bringing ones 'sons' *(abnaa).* Hazrath Fatimah ؓ satisfies the condition of bringing ones 'daughter' *(Nisaa)* and the Holy Prophet ﷺ presence satisfied the condition of bringing ones 'self' *(wa anfusana).* Those that oppose certain companions say that the Holy Prophet ﷺ did not take his Companions *(sahaaba)* to the *Mubaahila* including Hazrath Abu Bakr Siddique ؓ, Hazrath Umar Faruq ؓ, Hazrath Uthman Gani ؓ, presenting a blasphemous argument, that they possessed no merit. Hazrath Imam Jalaluddin Suyuti ؓ has written in the commentary of the Holy Qur'aan *(tafsir Durre Mansoor)* transmitting the narration of the Imam of The Household of the Holy Prophet ﷺ, *(ahl al-Bayt)* Hazrath Imam Muhammad Baqir ؓ, the son of Imam Zain ul-Aberdeen ؓ, grandson of Imam Husayn ؓ, that Hazrath Abu Bakr Siddique ؓ, Hazrath Umar Faruq ؓ, Hazrath Uthman Gani ؓ and their sons ؓ accompanied the Holy Prophet ﷺ to the *Mubaahila.* However if anyone does not respect this narration, then I say that if Allah ﷻ said:

O My Beloved! Bring your sons, daughters and yourself

Then how could the Holy Prophet ﷺ take any other in defiance of the Divine Order?

Also, one may ask as to why Allah ﷻ did not order that the companions be taken to the *Mubaahila*? There was great wisdom in this. Those who pose objections don't pay attention to this. I will explain this wisdom using a parable. If I had to enter into a contest of *Mubaahila* with someone and I take a few friends with me, disciples, friends, etc. and I pray to Allah ﷻ that if I am on falsehood, then they must be killed and if they do die what personal loss is it to me? I am capable of befriending others and initiating more disciples. On the other hand, if I am to lose my daughter, son and son-in-law through whom my progeny is to

continue, then I would only take them if I were sure of my being on the true path. Therefore the order of Allah ﷻ sets a precedent for any future *Mubaahila* ensuring that only the truthful would partake in one.

In the ten years that the Holy Prophet ﷺ spent in Madinah, about eighty battles were fought. The Holy Prophet ﷺ took his companions to all these battles and only Hazrath Ali ؓ, from the *Ahl al-Kisa* for, when the Holy Prophet ﷺ passed away Hazrath Imam Hasan ؓ was just over 7 years old and Imam Husayn ؓ was just over 6 years old. They were children and they never fought in any battle alongside the Holy Prophet ﷺ. Just as their not accompanying the Holy Prophet ﷺ in any battle is not grounds for disgrace or condemnation, so are the companions not accompanying the Holy Prophet ﷺ to the *Mubaahila* not grounds for disgrace or condemnation.

Feeding, For the Love of Allah ﷻ, the Destitute, the Orphan, And the Captive

One day the Holy Prophet ﷺ visited his daughter, Bibi Fatimah ؓ and found that both Hazrath Imam Hasan ؓ and Imam Husayn ؓ were sick and running a high temperature. Whenever the Holy Prophet ﷺ visited he called for his two grandsons. He used to take both of them in his lap, embrace them and shower great love on them. On this occasion he was told that they had a high fever and were unwell. A companion advised Hazrath Ali ؓ to take some vow *(mannat)* that Allah ﷻ should cure them, and ensure that the vow was fulfilled. Hazrath Ali ؓ explained to the Holy Prophet ﷺ that his sons were sick for three days and if Allah ﷻ would cure them then he would keep three fasts to fulfil his vow. Hazrath Fatimah ؓ said that she too would keep three fasts. Both of them had vowed to keep three fasts. Through the grace of Allah ﷻ, by nightfall both children recovered. Hazrath Ali ؓ reminded Hazrath Fatimah ؓ that they should fulfil their vow. Seeing both parents preparing to fast, the cured blessed children, Hazrath Imam Hasan ؓ and Imam Husayn ؓ said they would also keep the fast.

Hazrath Ali ؓ went out looking for some work to earn his living, but could not acquire any. Hazrath Ali ؓ obtained some barley on credit from a Jew, Shamoon, who lived in Madinah. Hazrath Fatimah ؓ

prepared a third of the food for breaking their fast. A few minutes before, the time of breaking the fast *(iftaar)*, a destitute *(miskeen)*, greeted from the door way:

> Peace be upon you O Members of the Household of Muhammad! *(As-Salaamu alaikum, Ya ahle baite Muhammad)*, I am in need, feed me from the provision provided by Allah ﷻ, so that Allah ﷻ may feed you of the provisions of Heaven.

Hazrath Fatimah ؓ told Hazrath Ali ؓ that they had only not eaten since sunrise and only Allah ﷻ knows how long this poor soul had not eaten. She took all the food and gave it to the destitute *(miskeen)*. The blessed Members of the Household of the Holy Prophet ﷺ broke their fast with dates and water. The next day, the family kept the second fast and again Hazrath Fatimah ؓ prepared the second third portion of the barley. Again, a few minutes before, the time of breaking the fast *(iftaar)*, an orphan *(yateem)*, greeted from the door way:

> Peace be upon you O Members of the Household of Muhammad! *(As-Salaamu alaikum, Ya ahle baite Muhammad)*, I am an orphan, feed me from the provision provided by Allah ﷻ, so that Allah ﷻ may feed you of the provisions of Heaven.

Hazrath Fatimah ؓ, hearing the word orphan, was so touched, that she asked Hazrath Imam Hasan ؓ, to give all the food to the orphan. Once again, the family broke their fast with dates and water. The next day, the family kept the third fast and again Hazrath Fatimah ؓ prepared the last portion of the barley. Once again a few minutes before, the time of breaking the fast *(iftaar)*, a slave *(aseer)*, greeted from the door way:

> Peace be upon you O Members of the Household of Muhammad! *(As-Salaamu alaikum, Ya ahle baite Muhammad)*, I am a slave, feed me from the provision provided by Allah ﷻ, so that Allah ﷻ may feed you of the provisions of Heaven.

The food was given to the slave and the family broke their fast with dates and water. The next day, the Holy Prophet ﷺ visited them after the early Morning Prayer *(salaat ul fajr)* and enquired as to their well being from his daughter Bibi Fatimah ؓ. She replied that they were well with the grace of Allah ﷻ. The Holy Prophet ﷺ said to his beloved daughter that she was looking pale, and her speech was slurred. He wanted to know what

the matter was. She explained the circumstances of the previous three days and said that it was the fourth day that they were hungry. The Holy Prophet ﷺ said that those that forsake their hunger and feed others were blessed by Allah ﷻ and are of a high status. As the Holy Prophet ﷺ was saying this, the angel Hazrath Jibra'eel ؑ appeared and transmitted verses of the Holy Qur'aan that illustrated the virtues of the Household of the Holy Prophet ﷺ.

Allah ﷻ says in the 76th Sura, *al-Insān* (Man), الْإِنسَان / الدَّهْر verses 7 and 8:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

They fulfil their vows, and they fear a Day whose evil flies far and wide. And they feed, for the love of Allah ﷻ, the destitute, the orphan, and the captive,

And after feeding the destitute, the orphan, and the captive, they say as mentioned in the next verse, verse 9:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا

We feed you for the sake of Allah ﷻ alone: no reward do we desire from you, nor thanks.

These verses were revealed in the praise of the Household of the Holy Prophet ﷺ. Some saints have written that on those three days it was Hazrath Jibra'eel ؑ who came to the door of Bibi Fatimah ؓ as the destitute, the orphan, and the slave. Here we learn an important lesson that at the door of Hazrath Fatimah ؓ, even Hazrath Jibra'eel ؑ comes as a destitute. Ponder as to what a status the Purified Household of the Holy Prophet ﷺ occupies.

Abu Talib ﵁

ABU TALIB ﵁, THE FATHER OF HAZRATH ALI ﵁

There is a difference of opinion within the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة whether Abu Talib accepted Islam or not. The majority of the scholars say that he did not, whilst there are also a minority who say that he accepted Islam. Other scholars and Sufis say that the Holy Prophet Muhammad ﷺ was blessed to bring him into the fold of Islam after his death.

Khwaja Gesu Daraz Banda Nawaaz ﵁

Hazrath Khwaja Banda Nawaaz ﵁ خواجہ بندہ نواز گیسو دراز (July 13, 1321 -November 1, 1422)[175] of the *Chishti Nizami* Sufi Order is recorded to have said during a discourse on companionship (*suhba*) in one of his discourses recorded in *Jawami al-Kalam*:

> The same questioner asked:
>
> "If there is effect in companionship, (*suhba*) then Abu Jahal should have been affected?
>
> Hazrath Makhdoom [Banda Nawaaz] replied:
>
> 'When did Abu Jahl ever keep company with the Prophet of Islam?'
>
> Then the questioner asked if Abu Talib was affected by the companionship of the Holy Prophet ﷺ.
>
> Hazrath answered:
>
> Yes! Hazrath Abu Talib was affected to such an extent that we cannot even estimate the effect. He affirmed the truth of Holy Prophet ﷺ and the *deen* of Islam, he even wrote poetry on this aspect. He helped the Holy Prophet ﷺ in *da'wah*. On his strength and support the Holy Prophet ﷺ gave the call to Islam in Makkah for thirteen years. As long as Abu Talib was alive, not one of the *kufaar* of Quraysh had the courage to openly trouble the Holy Prophet ﷺ. In Tafsir *umm al Ma'ani*, it is written that on the occasion of the farewell pilgrimage, the Holy Prophet ﷺ sent Ali ﵁ on an errand and when Ali returned the Holy Prophet ﷺ asked him if he had heard about how charismatically generous (*karamat*) Allah ﷻ had been with him [the Holy Prophet ﷺ] last night. Hazrath Ali ﵁

replied that he had not heard anything. The Holy Prophet ﷺ said, "Last night I asked Allah to forgive any transgression of my mother, father and Abu Talib. Allah ﷻ ordered that it was His decision that whosoever dies without affirming His oneness, my prophethood and did not reject idolatry cannot be allowed to enter paradise and thus cannot be freed from hell. He then ordered me to go to a certain high place and call my mother, father and Abu Talib and they would be brought to life and come to me. He asked me to invite them to the *deen* of Islam and they will accept and thus He will forgive them. I did as He had ordered, went to that high place and called out, "O Mother, O Father, and O Uncle". The Three of them came to me and I told them, "Now I am sure that you know the reality that I am the Prophet of Allah and Allah ﷻ is one and idolatry is falsehood". They affirmed that they are aware of the reality and it has become manifestly clear to them that Allah ﷻ is one, idolatry is falsehood and I am the Messenger of Allah. Allah ﷻ forgave them and in a state if elation they went back to their graves. Hazrath continued, "I only read of this incident in this book and no other, this forgiveness is exclusively for these people, it alludes to the lofty status of the Holy Prophet Muhammad ﷺ.

Abu Talib رضي الله عنه

Abu Talib ibn Abd al-Muttalib أبو طالب بن عبد المطلب (549 – 619 CE) was the head of the family of the Holy Prophet Muhammad ﷺ, the Banu Hashim. He was married to Hazrath Fatima bint Asad رضي الله عنها and was an uncle of the Holy Prophet ﷺ. He is known as Abu Talib رضي الله عنه because he had a son named Talib. Abu Talib رضي الله عنه raised and supported the Holy Prophet Muhammad ﷺ since the Holy Prophet ﷺ was eight years old, after his parents and grandfather had died. Abu Talib عليه السلام is the son of Abdul Muttalib and Fatimah bint Amr, one of many children of Abdul Muttalib but a full brother of the Holy Prophet ﷺ's father, Abdullah ibn Abdul Muttalib, who became severely ill and died before the Holy Prophet Muhammad ﷺ's birth. He was a young rich and important family member of the noble Banu Hashim. As such, he had a high status and much respect among the Makkan's. He owned a prosperous trading business. After the death of the Holy Prophet ﷺ's mother Amina bint Wahab عليها السلام, Muhammad ﷺ was taken into the care of Abdul Muttalib

(father to Abu Talib, grandfather to Muhammad ﷺ). When Muhammad ﷺ reached 8 years of age, he went under the care of Abu Talib رضي الله عنه as a result of the death of Abdul Muttalib. When Muhammad ﷺ grew older, he began to work for his uncle, and he took responsibility for Abu Talib رضي الله عنه's son Ali ibn Abu Talib رضي الله عنه. When an economic crisis struck Makkah, Abu Talib رضي الله عنه was heavily affected, and so the Holy Prophet Muhammad ﷺ asked his uncles Hamza رضي الله عنه and Al-Abbas رضي الله عنه to help Abu Talib رضي الله عنه by taking care of some of his children. They discussed this matter with Abu Talib رضي الله عنه, who said to them:

Leave Aqeel to me and take whoever you want!

Abu Talib رضي الله عنه loved Aqeel greatly. Al-Abbas رضي الله عنه chose Talib and Hamza رضي الله عنه chose Jaafar and the Holy Prophet Muhammad ﷺ chose Ali رضي الله عنه. The Holy Prophet Muhammad ﷺ then said to them:

I have chosen who Allah ﷻ has chosen

Invitation to Islam

Three years had passed since the Holy Prophet Muhammad ﷺ received the first revelation before Allah ﷻ ordered him to publicize it by revealing to him the verse of the Holy Qur'aan in the 26th Sura *ash-Shu'ara'* (the Poets) الشُّعَرَآء in verse 214:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And, (O Esteemed Beloved,) warn your close relatives

The Holy Prophet Muhammad ﷺ was ordered by Allah ﷻ to announce his being a prophet and Islam at the age of forty. This does not mean he was not a prophet before he was ordered to announce his being a prophet. At this point I would like to clear the misconception in this age of mischief that the Holy Prophet Muhammad ﷺ only became a Prophet at the age of forty. It is stated in hadith:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ : قَالُوْا : يَا رَسُوْلَ اللهِ ،
مَتَي وَجَبَتْ لَکَ النُّبُوَّةُ قَالَ : وَآدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ.

Hazrath Abu Hurraira رضي الله عنه narrates that the companions asked. 'O Messenger of Allah ﷻ! When was Prophethood bestowed on you? The Holy Prophet Muhammad ﷺ replied, '(I was a

prophet) when the creation of Adam was still between spirit and body (meaning before his soul and body was even perceived).[176]

[Al-Mubaarakpuri the commentary of At-Tirmidhi chapter: 'The virtues of the Prophet ﷺ, vol. 10]

Also:

Hazrath Maisarah ﷺ narrates: 'I asked the Holy Prophet ﷺ since when were you a prophet? He ﷺ replied: " (I was a Prophet) When Adam ﷺs creation was still passing through the stage of being between the soul and sand " i.e. I was already a Prophet before Hazrath Adam ﷺ was even created.

[This Hadith has been recorded by Imam Bukhari ﷺ in his book *al-Tarikh.*]

[Insha-Allah ﷻ, this topic will be dealt with in detail in my forthcoming book on the Holy Prophet Muhammad ﷺ]

So, the Holy Prophet Muhammad ﷺ was ordered by Allah ﷻ to announce his Islam to his household. Allah ﷻ says in the Holy Qur'aan in the 26th Sura ***ash-Shu'arā'*** (the Poets) الشُّعَرَآء in verse 214:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And, (O Esteemed Beloved,) warn your close relatives

The word close relatives أَقْرَبِي is also used in the in the 42nd Sura, *ash-Shūrā* (the Consultation) الشُّوْرٰى in verse 23.

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Say: 'I do not ask for any recompense for this (preaching the faith in Allah ﷻ and His Messenger ﷺ but love for my) family **فِي الْقُرْبَى** and (thereby you will attain Allah ﷻ's and my love and nearness).'

So when Allah ﷻ gave the order to announce that the Holy Prophet Muhammad ﷺ is a prophet and to call his near relatives to Islam and *Tauhid* he assembled the chiefs of Quraysh, his tribe, at Mount Safa. He had asked them if he informs them that an army is approaching from behind the mountain will they believe him. The replied in the affirmative saying that he was the most honest and truthful man they knew thus they would believe him without seeing. This is also a lesson for those having the zeal to propagate Islam, that the pre-requisite is honesty and

truthfulness. So when he called them to worship the One Unseen God, it caused uproar. Those who were blessed accepted but many rejected. Amongst the rejecters and objectors was his uncle, Abu Lahab. After the people dispersed the Holy Prophet Muhammad ﷺ went home.

In the Blessed Household was his cousin, the young Ali ibn Abu Talib عليه السلام. There is a difference of opinion regarding Hazrath Ali عليه السلام's age at that stage. It is recorded that he was between 9 to 12 years old. Hazrath Ali عليه السلام, naturally at this young age lived with his father Hazrath Abu Talib عليه السلام. The Holy Prophet Muhammad ﷺ ordered Hazrath Ali عليه السلام to invite the chiefs of Quraysh to his Hazrath Abu Talib عليه السلام's home for a meal so that he may once more invite them to Islam and *Tauhid*. Imam Muhammad Ibn Jarir al-Tabari (224AH/310AH)[177] أبي جعفر محمد بن جرير الطبري; Imam al-Bayhaqi[178], البيهقي [384 AH/994 CE to 458 AH/1066 CE]; Imam Ibn al-Athīr al-Jazari [179]عزالدين ابن الاثير الجزرى (1233/1160 CE-606 A.H) ; Imam Ismail ibn Kathir (701AH/774AH); Imam Ibn Asakir[180] ابن عساكر(499-571A.H / 1175-1106 CE) and many other *Muhaddithin*[181] have narrated this incident.

This first house of *da'wah*

Hazrath Ali رضي الله عنه arranged a banquet and invited all the chiefs of Quraysh to his father Hazrath Abu Talib رضي الله عنه's home for a meal. There were about forty men invited including Hamza, al-`Abbas and Abu-Lahab. The point to ponder upon is: This was the home of Hazrath Abu Talib رضي الله عنه and he was the first host to prepare a gathering to invite to Islam and *Tauhid*. This first house of *da'wah* is the home of Hazrath Abu Talib رضي الله عنه, who prepared the meal and made all the arrangements at his own expense. Has a special importance and unique grace in the history of Islam. *Dar-e-Abu Talib* was the first centre to call people to Islam. *Dar-e-Arqam* later became the educational institute of the Muslim Society as the basic school of Islamic thought, established at the residence of Hazrath Zayd Bin Arqam ﷺ where lessons were given secretly, with a view to build the character of the people coming into the circle of Islam.

The Holy Prophet Muhammad ﷺ went to the gathering, Hazrath Abu Talib عليه السلام, respectfully seated his guests, laid out the meal and requested

the Holy Prophet Muhammad ﷺ to give his message. The Holy Prophet Muhammad ﷺ gave an entire lecture calling the people to Islam and *Tauhid*, under the patronage of Hazrath Abu Talib عليه السلام. This gathering took place over three nights. Imam Ibn al-Athīr Jazaree (606 A.H) in *al-Kamil fi at-tarikh* The Complete History - الكامل في التاريخ and Imam Muhammad Ibn Jarir al-Tabari (224AH/310AH) record that at the end of the three day session Hazrath Abu Talib عليه السلام stood up and addressing the Holy Prophet Muhammad ﷺ said:

> My beloved nephew Muhammad ﷺ after listening to you for three days, I have accepted your advice and I would love to assist you and **herby announce my acceptance.** Go on what Allah ﷻ's ordered you. By Allah ﷻ, I'll support and protect you.

Our Master and the Master of the Universe the Holy Prophet Muhammad ﷺ looked at his uncle respectfully. He felt strong as long as the apparent Master of Makkah was with him. Is this not proof of the acceptance of Hazrath Abu Talib عليه السلام's invite to Islam and *Tauhid*? Thus some adherents to the School of *Ahl as-Sunnah wa'l-Jama'ah* accept Hazrath Abu Talib عليه السلام is the first adult male to accept Islam whilst others dispute he ever converted.

Imam Abu Hanafi رضي الله عنه

In Islamic Jurisprudence (*fiqh*) personally I follow the School of Imam Abu Hanafi رضي الله عنه. Love compels me to believe that Imam Abu Hanifa[182] رضي الله عنه أبو حنيفة (80 AH – 148 AH) is known as *Imaam-e-Aazam-* the greatest Imam of all the Imams of Islamic Jurisprudence (*fiqh*) in the School of *Ahl as-Sunnah wa'l-Jama'ah* because he is the student of the lineage of the Holy Prophet Muhammad ﷺ, Imam Ali ibn Husayn علي بن حسين a.k.a Imam Muhammad ibn Ali al-Baqir[183] محمد ابن علي الباقر عليه السلام (676-743 CE / 1 Rajab 57 AH – 7 Dhul al-Hijjah 114 AH) and his illustrious son Imam Jafar al-Sadiq ibn Muhammad ibn Ali ibn Husayn[184] جعفرالصادق عليه السلام (702-765 CE/ 83–148 AH). This fact has been confirmed by Ibn Hajar al Makki رضي الله عنه in his *Sawaiq al Muhriqa*, Allamah Shiblinji رضي الله عنه in his *Nur al Absar*, Abdul Haleem Jindi رضي الله عنه and *Muhaqiq* Abu Zohra رضي الله عنه and various other *Muhaddithin* and *Ulama*. According to Abdul Haleem Jindi, Imam Abu Hanafi رضي الله عنه stated:

وكان أبو حنيفة كثيرا ما يقول لولا السنتان لهلك النعمان

If I had not sat at the feet of Imam Muhammad ibn ʻAlī al-Baqir عليه السلام and his illustrious son Imam Jaafar al-Sādiq for two years I would have been spiritually dead[185]

Allama Shibli Numani in his book *Sirat un Numan*, states:

> Abu Hanifa sat for a long time at Imam Baqar's feet and acquired from him much valuable knowledge of Fiqh and Hadith not available anywhere else. Shia and Sunnis are agreed that Abu Hanifa derived much of his learning from Baqar. He learned a great deal from the Imam's son, Jaafar al-Sadiq also, which fact is generally mentioned in the history books. Ibn Taymiyyah, however, denies this on the ground that Abu Hanifa and Jaafar al-Sadiq were contemporaries and equals, which ruled out the probability of the former being the latter's pupil. But I consider this sheer imprudence and lack of comprehension on Ibn Tamiyah's part. For all his greatness as an original thinker and master of fiqh, Abu Hanifa could not compare in learning with Imam Jaafar al-Sadiq. The *Ahl al-Bayt* were the fountainhead of Fiqh and Hadith and, in fact, all religious learning to quote a well-known Arabic saying":
>
> "The master of the house knows best what is in it"

Use the term Imam for *Ahl al-Bayt*

The Imam's of *Ahl al-Bayt* belong to that Household that distributes bounties and leadership in all fields of knowledge. Are we the *Ahl as-Sunnah wa'l-Jama'ah* afraid to use the term Imam for the *Ahl al-Bayt* fearing our contemporaries will brand us *Shia*? There are also some 'so-called' Sunni Scholars, tilting towards Wahabism because of getting misinformed through media and some freely distributed literature in their territories. However, true Sunnis, which are much more in number, love *Ahl al- Bayt* and the twelve Imams of Muslims. My great-grandfather, Hazrath Soofie Sahib رضي الله عنه advocated this love of the twelve Imams (*Bara Imam*). The older generation will remember that in every Muharram commemoration we used the means (*wasila*) of these Imams in our supplications and we still do. It is reported that Imam al-Shafi'i رضي الله عنه (150 AH- 204 AH) ابو عبد الله محمد بن إدريس الشافعي[186] was accused of being a Rafidi[187]

Shia. Outraged by such a cheap accusation, he defiantly read a verse of poetry which is paraphrased as follows:

إنْ كان رفضاً حُبُّ آلِ محمّدٍ

فلْيَشْهَدِ الثَّقلانِ أنّي رافضي

If being Rafidi is love for the Household of Muhammad ﷺ,
then let all mankind and jinn testify that I am Rafidi

This Elegy *(Marthiya)* of Imam al-Shafi'i introduces his declaration of love for the House of the Prophet overall. Imam Shafi'i said:

My heart sighed, for my innermost being was in dejection;
Sleep no longer came, and sleeplessness was bewildering.
O who shall be the bearer of a message from me to Husayn?
(Though the hearts and minds of some may disapprove!)
Slaughtered, though without sin himself,
His shirt as if dyed through with crimson.
Now the sword itself wails, and the spear shrieks,
And the horse which once only whinnied, laments.
The world quaked for the sake of the Family of Muhammad;
For their sake, the solid mountains might have melted away.
Heavenly bodies sunk, the stars trembled,
Oh veils were torn, and breasts were rent!
He who asks blessing for the one sent from the Tribe of Hashim,
But attacks his sons; truly, that is strange!
And if my sin is love of the Family of Muhammad:
Then that is a sin which I do not repent.[188]

Hazrath Abu Talib رضي الله عنه prays through the means of the Holy Prophet Muhammad ﷺ

The first two personalities to bear witness to the Holy Prophet Muhammad ﷺ's Prophethood in his infancy were his grandfather Hazrath Abdul Mutallib عليه السلام and his Uncle Hazrath Abu Talib عليه السلام. Jalaluddeen Al-Suyuti[189] جلال الدين السيوطي (849 AH /1445–1505 CE) in

Khasais al-Kubra[190]; Imam Al- Qastallani [191] (851 AH/ 1448 CE|923AH/1517 CE) in his famous commentary of Sahih Bukhari, *Fath ul-Bari fi Sharh Sahih al-Bukhari* or *Fathul Bari* [Grant of the Creator][192], Imam Ali ibn Burhanuddin *al-Halabi as-Shafei*[193] and many of the great Muhaddithin, Imams, Ulama and historians have recorded the following incident:

> There was a drought in Makkah, for two years, when the Holy Prophet Muhammad ﷺ was an infant (in his human status). It was as if the earth and the heavens withheld their blessings from them. The narrator says that when he reached the Holy Kaaba the people of Makkah were praying for rain and he joined the prayer. The people were invoking their idols to assist them. Their prayers were of no avail and somebody suggested that they go to Hazrath Abu Talib عليه السلام. The narrator and the nobles of Makkah went to Hazrath Abu Talib عليه السلام to request him to pray. They came to Abu Talib عليه السلام with tears in their eyes and requested him earnestly to pray to Allah جل جلاله for rains. Abu Talib عليه السلام asked them to wait for the sun to set and the wind to subside. When the sun set and the wind to subsided; Hazrath Abu Talib عليه السلام held the hand of the Holy Prophet Muhammad ﷺ, who was then a young boy, and leaned on the wall of the Kaaba and raising his head towards the sky, said:
>
> "O Lord! Send rains for the sake of this young boy (pointing towards the Holy Prophet ﷺ) and favor us with your unlimited blessings".

Abu Talib رضي الله عنه believed so much in the spirituality and purity of the Holy Prophet ﷺ that at the time of drought he took him to invoke Allah جل جلاله in the name of his proximity to Him and requested for rains for the afflicted people, and his prayer was granted by the Almighty.

A point to note is that people were invoking their idols but Hazrath Abu Talib رضي الله عنه took the Holy Prophet Muhammad ﷺ with him. So Hazrath Abu Talib رضي الله عنه must have had a motive to take the Holy Prophet Muhammad ﷺ, who was about two years old at the time with him. If Hazrath Abu Talib رضي الله عنه recognised the status of the Holy Prophet ﷺ in two years, how much more must he have known when the Holy Prophet ﷺ announced Prophethood at the age of forty?

The historians write unanimously that Hazrath Abu Talib ﷺ carried the Holy Prophet Muhammad ﷺ and leaned against the wall of the Holy Kaaba. He prayed to Allah ﷻ for rains when there was not a single patch of cloud on the sky, but a cloud then appeared immediately from the horizon. Hazrath Abu Talib ﷺ then raised his hands and prayed three times as follows:

"O Lord! Send rains for the sake of this young boy (pointing towards the Holy Prophet ﷺ) and favor us with your unlimited blessings".

It is stated that before Hazrath Abu Talib ﷺ could lower his hands, a part of the cloud spread in the sky above Makkah and the places round it. Thunder and lightening created great noise. All the places were flooded with water and everyone was happy. It rained so much that the Sahaba narrated they were afraid that the houses may collapse. "[194]

Abu Talib ﷺ wrote poetry praising the Holy Prophet ﷺ

Hazrath Abu Talib ﷺ, who was also a poet, on seeing this great blessing and miracle (*ilhaas*), recited two couplets in praise of the infant Holy Prophet Muhammad ﷺ. These poetic verses have been recorded by Imam Bukhari in his Sahih Bukhari:

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا أَبُو قُتَيْبَةَ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَتَمَثَّلُ بِشِعْرِ أَبِي طَالِبٍ وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلأَرَامِلِ

Volume 2, Book 17, Number 122:

SALAFI TRANSLATION

(By Dr. Muhammad Mushin Khan):

Narrated 'Abdullah bin Dinar:

My father said, "I heard Ibn 'Umar reciting the poetic verses of Abu Talib: And a white (person) (i.e. the Holy Prophet Muhammad ﷺ) **who is requested to pray for rain** and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn 'Umar) said, "The following poetic verse

occurred to my mind while I was looking at the face of the Prophet ﷺ while he was praying for rain. He did not get down till the rain water flowed profusely from every roof and gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows . . .

And these were the words of Abu Talib".

[Bukhari, Volume 2, The Book of *Al-Istisqaa* كتاب الاستسقاء Invoking Allah for Rain (*Istisqaa*), p.84, Hadith No: 1008 and 1009]

AHLUS SUNNAH TRANSLATION:

Narrated 'Abdullah bin Dinar رضي الله عنه

My father said, "I heard Ibn 'Umar reciting the poetic verses of Abu Talib:

A Fair-skinned (i.e. white or illumined) one **by whose face rain-clouds are sought**; a caretaker of orphans and protector of widows.

"Salim's father (Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Holy Prophet ﷺ while he was praying for rain. He did not get down till the rain water flowed profusely from every roof gutter: And a white (i.e. white or illumined) by whose face rain is sought and who takes care of the orphans and is the guardian of widows.

Note that in his translation of this hadith in Sahih Bukhari, Muhammad Muhsin Khan alters the wording of the hadith to read:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلأَرَامِلِ

"A white person who is requested to pray for rain"

In place of

"by whose illumined face rain is sought."

This is *tahrif* i.e. textual and semantic manipulation of the most important source in Islam after the Qur'aan. It is clear from the bold Arabic that بوجهه is translated as "by whose face". But Muhsin Khan has failed to translate the word altogether. May Allah ﷻ protect the Ummah from this *fitna* and protect us from that which your beloved Holy Prophet Muhammad ﷺ feared for his Ummah.

Thereafter an entire Poem called *Qasida Laamia* was composed by Hazrath Abu Talib ﵁, which has over one hundred verses in praise of the Holy Prophet Muhammad ﷺ and also contains these verses which are mentioned in Sahih Bukhari. Hazrath Abu Talib ﵁'s poetry is collated in a book called *Diwaan-e-Abu Talib*. ديـــوان أبي طالب These are some of the verses:

وأبيضُ يستسقي الغمام بوجهه : ثمالِ اليتامى عصمةٍ للأرامل

O Beautiful illumined fair one! Your countenance and being is so blessed that we receive rain from the clouds due to its blessing
You are the one that (unique pearl) that takes care of the orphans and widows needs

يلوذُ به الهلاك من آل هاشمٍ : فهم عنده في رحمةٍ وفواضل

The hungry, thirsty tormented children of Hashim always keep you close because you are the possessor of Benevolence and bounty and gift (*fadl*), and The Grace and Mercy of Allah ﷻ (*an-ni'mah*)

And a few verses were said after the announcement of Prophethood since this *Qasida Laamia* was composed over a long period of time:

كذبتم وبيت الله نبذي محمداً

ولما نطاعن دونه ونناضل

ونسلمه حتى نصرَّع حوله

ونذهل عن أبنائنا والحلائل

Those who deny my beloved Muhammad ﷺ,
I swear by the Blessed House of Allah ﷻ
You have erred by choosing to oppose us;
Thinking we will abandon him.
No! Up to now we have used our tongues,
Wait till we use arms to protect out son

Abu Talib رضي الله عنه

Hazrath Abu Talib رضي الله عنه is using the means (*tawassul*) of the Holy Prophet Muhammad ﷺ, to invoke Allah ﷻ, whilst standing next to the Holy Kaaba filled with 360 idols. This is proof of him being a *Unitarian* and his acknowledgment of the status of the Holy Prophet Muhammad ﷺ.

There is another Hadith in Sahih Bukhari which speaks of a drought in Madinah that occurred long after the passing away of Hazrath Abu Talib رضي الله عنه which has an extensive commentary by Imam al-Asqalani[195] [773 AH/ 852 AH] in his famous commentary of Sahih Bukhari, *Fath ul-Bari fi Sharh Sahih al-Bukhari* or *Fathul Bari* [Grant of the Creator]; Imam ibn Abd al-Barr[196] ابن عبدالبر (978 CE in 1071CE) in his *Al-Tamhîd limâ fîl-Muwatta' min al-Ma`ânî wal-Asânîd* (The Facilitation to the Meanings and Chains of Transmission Found in Mâlik's Muwatta) and also by many other *Muhaddithin*.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ،
قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ يَوْمَ
الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ، قَحَطَ الْمَطَرُ فَادْعُ
اللَّهَ أَنْ يَسْقِيَنَا. فَدَعَا فَمُطِرْنَا، فَمَا كِدْنَا أَنْ نَصِلَ إِلَى مَنَازِلِنَا
فَمَا زِلْنَا نُمْطَرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ. قَالَ فَقَامَ ذَلِكَ الرَّجُلُ أَوْ
غَيْرُهُ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا. فَقَالَ
رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا ".
قَالَ فَلَقَدْ رَأَيْتُ السَّحَابَ يَتَقَطَّعُ يَمِينًا وَشِمَالاً يُمْطَرُونَ وَلاَ
يُمْطَرُ أَهْلُ الْمَدِينَةِ.

Narrated Sharik: Anas bin Malik رضي الله عنه said:

"A person entered the *Masjid* on a Friday through the gate facing the *Daril-Qada* and the Messenger of Allah ﷻ was standing delivering the *Khutbah* (sermon). The man stood in front of the Messenger of Allah ﷻ and said, 'O Messenger of

Allah ﷻ, livestock are dying and the roads are cut off; please pray to Allah ﷻ for rain.' So the Messenger of Allah ﷻraised both his hands and said:

'O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!''

Anas added:

"By Allah ﷻ, there were no clouds in the sky and there was no house or building between us and the mountain of Silas'. Then a big cloud like a shield appeared from behind it (i.e. Silas Mountain) and when it came in the middle of the sky, it spread and then rained. By Allah ﷻ! We could not see the sun for a week. The next Friday, a person entered through the same gate and the Messenger of Allah ﷻ was delivering the Friday *Khutbah* and the man stood in front of him and said, 'O Messenger of Allah ﷻ! The livestock are dying and the roads are cut off; please pray to Allah ﷻ to withhold rain." Anas added, "the Messenger of Allah ﷻraised both his hands and said:

'O Allah ﷻ! Round about us and not on us. O Allah ﷻ! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.'

Anas added:

"The rain stopped and we came out, walking in the sun."

Sharik asked Anas whether it was the same person who had asked for rain the previous Friday. Anas replied that he did not know.

[Bukhari, Volume 2, The Book of *Al-Istisqaa* كتاب الاستسقاء Invoking Allah for Rain (Istisqaa), p.88, Hadith No: 1015]

Through the supplication of the Holy Prophet Muhammad ﷺ, it rained continuously for eight days, that the following *Jumu'ah* they had to request the Holy Prophet Muhammad ﷺ to pray to Allah ﷻ to stop the rain. In another version it says the Holy Prophet Muhammad ﷺ pointed to the clouds and said:

اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا

O Allah ﷻ! (Let it rain) Round about us and not on us

The entire creation is under his subjugation. The Sahaba reported that as his finger moved the clouds moved away and within the city the rain stopped. Imam Al-Tabarani[197] [(260 AH (821 CE) 360 AH (918 CE)] and Imam al-Asqalaniابن حجر العسقلاني [773 AH/ 852 AH] commenting on this hadith by quoting another hadith, say that after the clouds moved away, the Holy Prophet Muhammad ﷺ became jubilant. Remember that this incident occurred in Madinah long after the passing away of Hazrath Abu Talib ﵁. The Holy Prophet Muhammad ﷺ in his elation smiled so profusely that his beautiful teeth could be seen and he said:

If my uncle Abu Talib was alive today, this scene would have brought coolness to his eyes

Ponder who does one think of on such a happy occasion? Does one think of a disbeliever? He could have mentioned his parents or his wife Hazrath Khadijah ﵂. My love compels me to believe that he remembered the occasion when his uncle Hazrath Abu Talib ﵇ took him to the Holy Kaaba and used the means of his (the Holy Prophet ﷺ's) 'beautiful, illumined face' to invoke Allah ﷻ for rain. Thereafter the Holy Prophet Muhammad ﷺ asked if there was anyone present who could recite the poetic verses of Hazrath Abu Talib ﵁ that he had recited during his childhood. Hazrath Imam Ali ibn Abu Talib ﵁ and many other companions stood up. Hazrath Imam Ali ibn Abu Talib ﵁ said:

'O Master! It seems as if you want to hear that poetic verse that he recited during the drought in Makkah:

وأبيضُ يستسقي الغمام بوجهه

ثمالِ اليتامى عصمةٍ للأرامل

O Beautiful illumined fair one! Your countenance and being is so blessed that we receive rain from the clouds due to its blessing

The Holy Prophet Muhammad ﷺ replied in the affirmative and Hazrath Imam Ali ibn Abu Talib ﵁ recited those verses.

Khalifat-Allah actualized

Some may think that these are fictitious stories. No! This is Islam and this is the Holy Prophet Muhammad ﷺ acting in his capacity as *Khalifat-Allah*[198] actualised *par-excellence*. This ability is passed onto the Noble

Household and the Intimates of Allah ﷻ. The goal of Islam is not to grope in the dark. The Holy Qur'aan describes the function of man in 45th Sura, *al-Jāthiyah* (the Kneeling) in verse 13:

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ

Allah ﷻ has made subservient to you whatever is in the heavens and the earth

The goal is to imbue ourselves with Divine Attributes- to become *Khalifat-Allah* actualized then the natural function is interference. This interference by man is possible on the lower level of physical science and at the higher level of spiritual science or spirituality. The *Khalifat-Allah* as one totally submitted to Allah ﷻ can do greater wonders than the physical scientist. Thus one who doubts that the Holy Prophet Muhammad ﷺ, the Noble Household and the Intimates of Allah ﷻ can intercede on our behalf to Allah ﷻ and assist us should carefully rethink their belief?

Many of these incidents occurred in this era by humble followers of the Holy Prophet Muhammad ﷺ. In 1970 Maulana Dr. Muhammad Fazlur Rahman Ansari رضي الله عنه[199] (1914-1974 CE) in a lecture delivered in South Africa mentioned about his Spiritual Guide Maulana Abd al-Aleem Siddiqui رضي الله عنه:

> [Quote]We may think that these are stories of the past. If these facts of history are fiction then all history is fiction. Let me tell you about Maulana Abd al-Aleem Siddique رضي الله عنه. I was with him on our world tour during 1950 and we visited the capital of the Philippines, Qutabatu. A function was to be held on an open square scheduled to begin after *Maghrib*. After *Dhuhr*, dark clouds appeared and by *Asr*, conditions worsened with signs of a big storm. After *Asr*, I mentioned to my teacher about the dark clouds and the rolling thunder and the pending storm, and he replied: "My dear son, why are you worried? We have come here to deliver the message of God - the rain is sent by God, the earth belongs to God and the human beings are creatures of God, and if He wants me to deliver the message it will be done." After *Maghrib* we went to the open plain, where a huge crowd was waiting. The governor was the chairman and

> the chief justice (a Roman Catholic) was also there. His Eminence, Maulana, just began to deliver his talk when huge drops of rain started to fall. The huge crowd started to get up in order to flee to their homes, when Maulana 'Abd al-'Aleem Siddique ﷺ said: "My dear friends don't be worried, the rain is going to stop right now." The rain stopped. Maulana 'Abd al-'Aleem Siddique ﷺ reassured them that "It will not rain for as long as this function is on." However, after the function is over you will have ten minutes to get to your homes, and then a very big storm will come." Not one drop of rain fell after the announcement and Maulana delivered one of his finest lectures - in an utmost carefree manner and spoke for about one and half hours. The rumbling and thunder was there all the time. Then the chairman gave the vote of thanks. When the function was over, the people rushed to the platform in order to shake hands with Maulana, who again and said: "My dear friends, you were running away from here earlier and don't you see what is happening in the sky? Please, for God's sake, you have ten minutes to get to your homes and I am going to my hotel". Exactly ten minutes later the storm came and the following morning, the water in the roads was about two metres high. Thousands of those who were Catholics became Muslim. This happened in 1950! This is *Khalifat-Allah* and this is Islam! [Unquote]

So Hazrath Abu Talib ﷺ uses the means (*tawassul*) of the, two year old, Holy Prophet Muhammad ﷺ, to invoke Allah ﷻ, whilst standing next to the Holy Kaaba filled with 360 idols. Can there be any greater proof that Hazrath Abu Talib ﷺ believed in the spirituality and purity of the Holy Prophet ﷺ?

Buhaira recognizes the Holy Prophet Muhammad ﷺ

At a later stage when the Holy Prophet Muhammad ﷺ was between 9 to 12 years old, the Holy Prophet Muhammad ﷺ's, grandfather Abdul Mutallib had passed away, and Hazrath Abu Talib ﷺ held the prestigious position in the society of being the caretaker (*mutawalli*) of the Holy Kaaba. Hazrath Abu Talib ﷺ was leading a trade caravan to Syria accompanied by the Holy Prophet Muhammad ﷺ. The incident is recorded in the collection of Imam Tirmidhi[200] (209 AH - 279 AH), *Jaami al-Tirmidhi*[201] جامع الترمذي, popularly called *Sunan al-Tirmidhi* سُنَن الترمذي. When

the caravan reached Busra in Syria, it broke the journey for a short stay and while there, they met a monk by the name of Buhaira[202] who lived in his cell. Hazrath Salman Farsi ﷺ had been a student of Buhaira. Having heard from his teacher of the coming of the final prophet, the Beloved of Allah ﷻ, Hazrath Salman Farsi ﷺ had become a lover of the Holy Prophet Muhammad ﷺ before his conversion. Thus he migrated to Madinah to await the arrival of the Holy Prophet Muhammad ﷺ. Buhaira came out against his practice, to welcome the merchants and took hold of the Holy Prophet Muhammad ﷺ's hand and said:

> This is the leader of the Universe, the Messenger of the Lord of the Universe who has been sent as a Mercy to the Universe

Hazrath Abu Talib ﷺ listens to all this together with other chiefs of the Quraysh Tribe. They asked Buhaira that on what grounds he is making these statements and what is the source of his information. Buhaira said:

> I have seen (through my *al-firasat al-imaniyya*[203]) that every stone and tree he passed by prostrated out of reverence to him. It is reported in Divinely Revealed scriptures that stones and trees don't prostrate out of reverence for any created being except a Prophet. This is the lat Prophet, as prophesized in the Divinely Revealed scriptures.

Bahira then advised Abu Talib ﷺ:

> Return to your home with this youth and guard him from the Jews; for great dignity awaits your nephew.

It is recorded that as he said this eight Jews appeared. Buhaira asked them as to why they had come? They said that their great scholars and divines had told them that Muhammad ﷺ had been born and he is at this time on a journey to Syria and we have come out to search for him and arrest him. Again Buhaira advised Abu Talib ؑ:

> Return to your home, don't go to Syria, with this youth and guard him from the Jews; for great dignity awaits your nephew.

Buhaira made a great feast for them. It is recorded by numerous historians that after the feast Hazrath Abu Talib ﷺ called Hazrath Abu Bakr Siddique ﷺ and Hazrath Bilaal ﷺ and asked them to take the Holy Prophet Muhammad ﷺ back to Makkah. So through the actions of Hazrath Abu Talib ؑ one can see that he had accepted the statement of Buhaira that the Holy Prophet Muhammad ﷺ is the Leader of the

Universe, the Messenger of the Lord of the Universe who has been sent as a Mercy to the Universe. Is this not proof of Hazrath Abu Talib ﵇ being a believer?

Both Ibn Sa'ad[204] [168AH/784CE/ 230AH/845CE] and Imam Muhammad Ibn Jarir al-Tabari (224AH/310AH) write that Buhaira found the announcement of the coming of the Holy Prophet Muhammad ﷺ in the original, unadulterated gospels, which he possessed; the standard Islamic view is that Christians corrupted the gospels, in part by erasing any references to the Holy Prophet Muhammad ﷺ.

The Sahih Bukhari Hadith

لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَامٍ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي طَالِبٍ يَا عَمِّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُهَا عَلَيْهِ وَيَعُودَانِ بِتِلْكَ الْمَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ مَا كَانَ لِلنَّبِيِّ الْآيَةَ

Narrated Said bin Al-Musaiyab from his father: When the time of the death of Abu Talib approached, the Messenger of Allah ﷺ went to him and found Abu Jahl bin Hisham and 'Abdullah bin Abi Umaiya bin Al-Mughira by his side. The Messenger of Allah ﷺ said to Abu Talib:

"O uncle! Say: None has the right to be worshipped but Allah ﷻ, a sentence with which I shall be a witness for you before Allah ﷻ

. Abu Jahl and 'Abdullah bin Abi Umaiya said:

"O Abu Talib! Are you going to denounce the religion of Abdul Muttalib?"

The Messenger of Allah ﷺ kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah ﷻ') while they (Abu Jahl and Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of Abdul Muttalib and refused to say:

'None has the right to be worshipped but Allah ﷻ.'

(Then the Messenger of Allah ﷺ said:

"I will keep on asking Allah ﷻ's forgiveness for you unless I am forbidden (by Allah ﷻ) to do so."

So Allah ﷻ revealed (the verse) concerning him (i.e. It is not fitting for the Prophet and those who believe that they should invoke (Allah ﷻ) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire

[Sahih Bukhari; Volume 2; The Book of Funerals; Chapter 80; Page 254; Hadith number 1360]

Maulana Dr. Muhammad Fazlur Rahman Ansari ﷺ (1914-1974) says in his book The Qur'aanic Foundations and Structure of Muslim Society Volume One:

[Quote]:It is the Qur'aan which forms the Criterion of Judgment in respect of Islam—a status explicitly given to it by itself—and not the Hadith literature; and the Qur'aan is absolutely authentic, while even the best Hadith literature is only relatively authentic—namely, authentic only in a qualified manner. And, of course, every student of Islam knows all the mischief in the field of Hadith perpetrated by the forces of counter-revolution in the very early period of Muslim history,—a mischief which emerged in the form of sects and schisms, and which forged the Traditions relating to certain aspects of Islamic life and history to an extent that the confusion created thereby has continued to plague the Muslim society up to the present day. In fine, it is the function of the Qur'aan to sit in judgment on the Hadith, and not vice versa; and, thus, a basic

study of Islam in the perspective of the Qur'aan emerges as the fundamental necessity. [Unquote]

Verse 113, of 9th Sura, *at-Tawbah* (Repentance) التَّوْبَة:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It is not the glory of the Messenger ﷺ and the dignity of the believers that they pray for forgiveness of the polytheists, even though they are kindred, after it has become clear to them that they are the inmates of Hell.

This verse mentioned in this hadith was revealed in Madinah in the 9th year of Hijrah. Hazrath Abu Talib ﷺ passed away in Makkah before Hijrah. The long gap between the passing away of Hazrath Abu Talib ﷺ and the revelation of this verse shows that there is no connection between them. The entire Sura was revealed in Madinah except the last two verses, 128 and 129 were revealed in Makkah. According to narrations, some Muslims came to the Holy Prophet ﷺ and said:

Why don't you pray to Allah ﷻ to forgive our fathers and forefathers who died during the days of paganism?

This verse was revealed and the Muslims were informed that they had no right to pray for the forgiveness of such pagans.

Imam al-Wahidi (d. 468 AH/1075 CE), who was hailed as a great Qur'aanic commentator in his *Asbab al-Nuzul* أسباب النزول, [an Arabic term meaning 'occasions/circumstances of revelation'], says that when the Companions and in particular Hazrath Umar bin al-Khattab ﷺ found the Holy Prophet ﷺ shedding tears at the graveyard. The Holy Prophet Muhammad ﷺ told him that he had visited his mother's grave and that he had asked his Lord's permission to visit it which had been granted to him and that he had also asked his Lord's permission to pray for her forgiveness which had not been granted to him and the above verse was revealed. Qazi Abu Bakr ibn al-Arabi[205] ﷺ one of the greatest scholars in

the history of Islam, considered authoritative about his opinions about the Holy Qur'aan, by consensus of the People of Sunnah was asked:

> 'What do you say about somebody who says that the Holy Prophet Muhammad ﷺ's parents are in the fire?

He answered:

Haza Mal'oon

He is cursed

'*Mal'oon'* is one cut of from the Mercy of Allah ﷻ. When he was asked as to why he passed this verdict. He said because "Allah ﷻ said in the 33rd Sura *al-Ahzaab* **الْأَحْزَاب** (the Confederates) in verse 57:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

Those who annoy Allah ﷻ and His Messenger ﷺ, Allah ﷻ has cursed them in this world and in the Hereafter, and has prepared for them a humiliating Punishment

What greater offence can one do to another than to say to one:

Your parents are in the hell-fire.

Even out of '*adab*' one doesn't say this to anyone. Some of the *Ulama* say they reject such narrations, even if it is in *Sihah Sittah*[206]: The six major Hadith collections الكتب السته; *al-Kutub al-Sittah*, because it's *ahad* (solitary narration) and it goes against a verse of the Holy Qur'aan. Some say that they accept the *matan* (text). There are two types of criticism in the Science of Hadith; criticism of the *sanad* (chain of transmission) and criticism of the text. The *sanad* can be absolutely sound yet the text can be absolutely rejected. In other cases the *sanad* can be considered unsound and yet the text considered sound. This is well known in the Ulama tradition, where they would say:

Sanadahu daifun walakin ma'nahu sa'hih

The chain is weak but the meaning of the hadith is absolutely sound

Hazrath Fakhruddin ar-Razi[207] ؓ one of the greatest commentators of the Holy Qur'aan said that the Holy Prophet ﷺ's parents are absolutely

'*najiani*' (saved) and there should not be any debate about that and nobody should mention otherwise. Even if it was mentioned by *Ulama* who followed that opinion look at how they mentioned it. Ibn Abbas ﵄ said about the 93rd Sura, *ad-Duhā* (the Forenoon) الضُّحٰى in verse 5:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

Allah ﷻ will give you (O Holy Prophet Muhammad ﷺ) until you are content

Hazrath Abdullah Ibn Abbas ﵄ said it meant, 'your intercession in your family'. The Holy Prophet Muhammad ﷺ says:

Who amongst you is claiming that my intercession does not benefit my family?

In another narration the Holy Prophet ﷺ said:

Who is claiming that my relationship to people does not benefit them?

We know from a *mujma alai* (agreed upon hadith) that even Abu Lahab, the condemned, as mentioned in the Holy Qur'aan 111th Sura, *al-Lahab* or *al-Masad* (the Twisted strands) الْمَسَد / اللَّهَب :

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Perished be the two hands of Abu Lahab and be he perished himself, (he has pointed his finger to Our Beloved)

According to the hadith Abu Lahab gets relief from the hell fire because he freed a slave the day, his nephew, the Holy Prophet ﷺ was born. Just because he was happy that the Holy Prophet ﷺ was born! Despite the fact that he spent the Holy Prophet Muhammad ﷺ's prophetic career harming him. This courtesy (*adab*) was known to the people. Nobody would listen to such things, or talk in such a way, a hundred years ago.

Verse 113, of 9th Sura, *at-Tawbah* (Repentance) التَّوْبَة mentioned in the previously quoted hadith was revealed in Madinah in the 9th year of Hijrah. Hazrath Abu Talib ﵁ passed away in Makkah before Hijrah. The long gap between the passing away of Hazrath Abu Talib ﵁ and the revelation of this verse shows that there is no connection between them. The entire Sura was revealed in Madinah except the last two verses, 128

and 129 were revealed in Makkah. According to other narrations, some Muslims came to the Holy Prophet ﷺ and said:

> Why don't you pray to Allah ﷻ to forgive our fathers and forefathers who died during the days of paganism?

This verse was revealed and the Muslims were informed that they had no right to pray for the forgiveness of such pagans.

Hazrath Abu Talib عليه السلام's Service to Islam

We have to look at the behaviour of Hazrath Abu Talib عليه السلام towards the Holy Prophet Muhammad ﷺ before we can pass judgment on his belief. Hazrath Abu Talib عليه السلام was not an ordinary person in the history of Islam. He made tremendous sacrifices during his lifetime to protect the Holy Prophet عليه السلام. When the leaders, and influential people of the Quraysh tribe openly declared their hostility and enmity to the Holy Prophet Muhammad ﷺ and Islam. Hazrath Abu Talib عليه السلام told the Holy Prophet Muhammad ﷺ that he wishes to post a permanent bodyguard to protect him from his enemies. This protection of the Holy Prophet Muhammad ﷺ arranged by Hazrath Abu Talib رضي الله عنه was even extended after the passing Hazrath Abu Talib رضي الله عنه into the Madinah phase of the Holy Prophet ﷺ's life. Even when the Holy Prophet Muhammad ﷺ was leading the prayer a guard was posted to protect him. Imam Ali ibn Abu Talib رضي الله عنه even performed this duty as the bodyguard of Holy Prophet Muhammad ﷺ when he was just a boy of 13 or 14 years of age. Hazrath Sa'ad bin Mu'adh رضي الله عنه was also the Holy Prophet Muhammad ﷺ's personal body guard in the Battle of Badr[208]. The guarding of the Holy Prophet Muhammad ﷺ instituted by Hazrath Abu Talib رضي الله عنه continued till the 5th Sura, *al-Mā'idah* الْمَائِدَة (the Table spread) verse 67 was revealed:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

And Allah ﷻ will protect you from the people

Now with Allah ﷻ protecting His beloved, there was no need for a bodyguard.

Boycott

In the year 616 CE (6 BH) the predatory elite of Makkah felt threatened by the ideological foundations of Islam. It was anti-systemic since it is based on non-secular foundations and it challenged the secular model of

society and the political and economic world order of the age. One of the essential characteristics of the religion of Islam is its insistence that when a people recognize Allah ﷻ as 'sovereign' (*al-Malik*) then they must ensure that the State and all its institutions submit to Allah ﷻ's supreme authority and supreme law. If the State, rather than Allah ﷻ, is recognized as sovereign, and that is the essence of the secularism, Islam declares such to be *Shirk* (blasphemy) and that is the greatest sin possible. Four events of special significance occurred within less than four weeks — the conversion of Hazrath Hamza ؓ, the conversion of Hazrath Umar ؓ, the Holy Prophet Muhammad ﷺ's refusal to negotiate any sort of compromise and then the pact drawn up between Banu Muttalib and Bani Hashim to immunize the Holy Prophet Muhammad ﷺ and protect him against any treacherous attempt to kill him. The polytheists were baffled and at a loss as to what course they would follow to rid themselves of this obstinate and relentless obstacle that had appeared to shatter to pieces their whole tradition of life. They had already been aware that if they killed the Holy Prophet Muhammad ﷺ their blood would surely flow in the valleys of Makkah and they would certainly be exterminated. Taking this dreadful prospect into consideration, they grudgingly resorted to a different immoral course that would not imply murder.

The pagans of Makkah held a meeting in a place called *Wadi Al-Muhassab*, and formed a confederation hostile to both Bani Hashim and Bani Al-Muttalib. They decided not to have any business dealings with them nor any sort of inter-marriage. Social relations, visits and even verbal contacts with the Holy Prophet Muhammad ﷺ and his supporters would discontinue until the Holy Prophet ﷺ was given up to them to be killed. The articles of their proclamation, which had provided for merciless measures against Bani Hashim, were committed to writing by an idolater, Bagheed bin Amir bin Hashim and then hung up in the Kaaba. The Holy Prophet ﷺ invoked Allah ﷻ's curse upon Bagheed, whose hand was later paralysed.

Hazrath Abu Talib ؑ decided to withdraw to a valley on the eastern outskirts of Makkah. Banu Hashim and Banu Al-Muttalib, who followed suit, were thus confined within a narrow pass (*Shi'b of Abu Talib*), from

the beginning of Muharram, the seventh year of the Holy Prophet Muhammad ﷺ's mission till the tenth year, viz., a period of three years. The supply of food was stopped and the people in confinement faced great hardships. The idolaters used to buy whatever food commodities entered Makkah lest they should leak to the people in *Ash-Shi'b*. They had to eat leaves of trees and skins of animals. Cries of little children suffering from hunger used to be heard clearly. Nothing to eat reached them except, on few occasions; some meagre quantities of food were smuggled by some compassionate Makkans. During 'the prohibited months' — when hostilities traditionally ceased, they would leave their confinement and buy food coming from outside Makkah. Even then, the food stuff was unjustly overpriced so that their financial situation would fall short of finding access to it.

Imam Abu Nu'aim Isfahani[209] رضي الله عنه (334-430 AH) records in *Dalail an-Nabuwwat*, Ismail ibn Kathir[210] (701AH/774AH)ابن كثير in *al-Bidayah wa'an-Nihayah* (The Beginning and the End) or *Tarikh ibn Kathir* (The history book of *Ibn Kathir*)[211]; Imam al-Bayhaqi[212], البيهقي [384 AH/994 CE to 458 AH/1066 CE] in *Dalail an-Nabuwwat* and many other great scholars have recorded that at night, during these three years of the boycott, when everyone went to sleep, Hazrath Abu Talib عليه السلام used to put the Holy Prophet Muhammad ﷺ to sleep on one side of him and Hazrath Ali رضي الله عنه to sleep on the other side, exchanging their beds. He himself leaned against a support, sword in hand to protect them from any enemy attempt at assassination. Some may say that this was due to intense love for his son and nephew, but does any person endanger the life of his son at the expense of his nephew? For three years he kept on changing the bed of the Holy Prophet Muhammad ﷺ making one of his sons or relatives sleep on the Holy Prophet Muhammad ﷺ's bed. This was the extent of the protection he offered the Holy Prophet Muhammad ﷺ to the extent of endangering the lives of his own children to protect him. Our faith (*Imaan*) is sacrificed on these three years of Hazrath Abu Talib عليه السلام's display of love of the Holy Prophet Muhammad ﷺ.

Abu Talib ﷺ

The Holy Prophet ﷺ made a spring of water gush forth for Abu Talib

The infant Hazrath Ismail ﷺ lay thirsty in the desert of Arabia, thirsty and dehydrated, whilst his mother Hazrath Hajra ﷺ runs between the mountains of Safa and Marwa seeking water. Hazrath Ismail ﷺ due to the effect of thirst thumps his heel on the ground and a spring of water gushed forth. This is the spring of *Zamzam* زمزم[213] which is flowing for the last 4000 years. Ibn Sa'd [168AH/784CE/ 230AH/845CE] in his *Tabaqat*[214] The book of The Major Classes (*Kitaab Tabaqat Al-Kubra*); Imam al-Asqalani ابن حجر العسقلاني [773 AH/ 852 AH] in his *al-Isaba fi tamyiz al-Sahaba* (the most comprehensive dictionary of the Companions); Ibn al-Jawzi[215] (508 AH-597 AH) in his *Safwat al-Safwa*, 5 parts, abridgment of *Hilyat-ul Awliya Wa Tabaqat al-Asfiya*[216] (The Beauty of the Righteous and Ranks of the Elite) by Imam Abu Nu'aim Isfahani ﷺ (334-430 AH); Ibn Asakir[217] ابن عساكر (499-571A.H / 1175-1106) in *Tarikh Dimashiq*[218] (History of Damascus) and many scholars have reported from Hazrath Amr bin Saeed ﷺ reported from Hazrath Abu Talib ﷺ. Remember this hadith is in the books of some of the greatest Imams of *Ahl as-Sunnah wa'l-Jama'ah*[219] أهل السنة والجماعة including Imam al-Asqalani ابن حجر العسقلاني[773 AH/ 852 AH]. A point to ponder is that can a disbeliever be on a chain of narration of Hadith? So Hazrath Amr bin Saeed ﷺ reports from Hazrath Abu Talib ﷺ:

> I (Abu Talib) was in a valley (*Wadi-e- Dhul-Majaz*) with the Holy Prophet Muhammad ﷺ and I was extremely thirsty. I told this to the Holy Prophet ﷺ and we looked for water to no avail. The Holy Prophet Muhammad ﷺ kicked a rock with his leg and water began to flow and a spring of water gushed forth. He said, 'This is for you my Uncle'.

Abu Talib ﷺ performed the nikah of the Holy Prophet ﷺ

Ibn al-Jawzi (508 AH-597 AH); Imam Ali ibn Burhanuddin *al-Halabi as-Shafei*[220] in *Sirat Al-Halabi*; Shaykh Abdul Haq Muhaddith Dehlawi[221] المحدث شيخ عبدالحق دهلاوي [1551 CE / 958 AH- 1642 CE/1052 AH)] and many other scholars of repute have recorded that the marriage of the Holy Prophet Muhammad ﷺ and Hazrath Khadijah *al-Kubra* ﷺ was performed

by Hazrath Abu Talib ﵁. At that time the Holy Prophet Muhammad ﷺ had not announced his Prophethood. The dowry for the wedding was 20 camels according to the majority scholarship although there are different opinions. So remember the *Khutbah* of *nikah* was read by Hazrath Abu Talib ﵇ and Hazrath Abu Talib ﵇, from his wealth gave the dowry. Hazrath Adam ﵇ and Hazrath Hawa ﵇'s dowry was salutations on the Holy Prophet Muhammad ﷺ (*durood-o-salaam*) read jointly by them but the virtues (*sawaab*) was given to Hazrath Hawa ﵇. This was the bond from which all mankind were born including the Prophets. So, think carefully! Will the bond from which the pure household would be born, be consummated from a dowry paid by a disbeliever? Hazrath Khadijah *al-Kubra* ﵂ is the mother of Hazrath Bibi Fatimah ﵇; the maternal grand-mother of Imam Hasan ﵇ and Imam Husayn ﵇ and the most beloved wife of the Holy Prophet Muhammad ﷺ, whom he remembered his entire physical lifetime. Allah ﷻ chose the first invitation of Islam to be given from the home of Hazrath Abu Talib ﵇ and the preservation of Islam from corruption from Hazrath Abu Talib ﵇'s grandson, Hazrath Imam Husayn ﵇. This is the pure household that should serve as a model for every household.

Parting advice of Abu Talib to his family

Imam Ali ibn Burhanuddin *al-Halabi as-Shafei* in his *Al-Sirah Al-Halabia* says that at the time of his passing away Abu Talib ﵇ said to his children:

> I recommend Muhammad to you, because he is the trusted one of Quraysh and the truthful one of Arabia and possesses all the virtues. He has brought a religion, which has been accepted by the hearts, but the tongues have chosen to deny it on account of fear of taunts. I can see that the weak and the helpless of Arabia have got up to support Muhammad and believe in him, and he has also risen to help them breaking the ranks of Quraysh. He has humiliated the chiefs of Quraysh and devastated their homes and has made the helpless strong and given them status.

He concluded his remarks with these words:

> O my kinsmen! Become the friends and supporters of his faith (Islam). Whoever follows him becomes prosperous. If death

had given me some more time, I would have warded off all the dangers that came to him.[222]

Allah ﷻ says in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in verse 62:

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Verily, those who have believed, and (those who were) Jews and Christians and Sabians, those (of them) who believe in Allah ﷻ and the Last Day and act piously, there is for them their reward with their Lord. Neither shall any fear grip them, nor shall they grieve.

Ponder! Will Allah ﷻ put such a defender of the Holy Prophet Muhammad ﷺ in hell? Imam Zayn al-Abidin ﷺ, is reported to have said:

> I wonder why people doubt the faith of Abu Talib ﷺ, when a woman cannot continue her matrimonial alliance with a non-Muslim husband after she has embraced Islam, and Fatimah bint Asad ﷺ was amongst those women who embraced Islam at a very early stage and still remained his wife till he breathed his last.

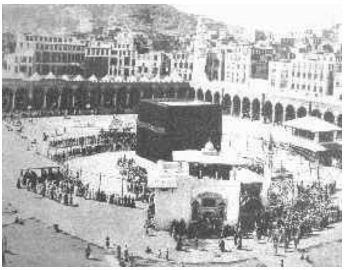
Anas bin Malik ﷺ reports:

> When the mother of Hazrath Ali bin Abu Talib ﷺ, Fatimah bint Asad bin Hashim, died, Allah's Messenger ﷺ called on her and sat down by the head of the bed and said,
>
> "O dear mother, may Allah ﷻ have mercy on you. After my mother, you were the one I regarded as my mother. When I was hungry you fed me to the point of saturation while you yourself remained hungry. Then you helped me put on clothes and instead of eating yourself, you gave me nice things to eat. You did all this for Allah ﷻ's pleasure and for a good reward in the Hereafter."
>
> Then he (the Holy Prophet ﷺ) ordered to bathe her three times. When camphor water was brought, Allah's Messenger ﷺ poured some water on to his blessed hands. Then the Holy Prophet ﷺ took off his shirt and clothed her with it and used his own sheet of cloth as her coffin. Then Allah ﷻ's Messenger

ﷺ sent for Usamah bin Zayd ؓ, Abu Ayyub al-Ansari ؓ and Umar bin al-Khattab ؓ and another person to dig up the grave. So they dug her grave. When they reached near the *lahd* (bottom), the Holy Prophet Muhammad ﷺ dug it up and drew the soil out with his hands. When he finished, the Holy Prophet Muhammad ﷺ entered and lay down in (the grave), and said:

"It is Allah ﷻ, Who controls life and death, and He is ever living and will never die. (O Allah ﷻ,) forgive my mother, Fatimah bint Asad, and help her answer properly at the time of questioning and through the mediation of Your Prophet (Muhammad ﷺ) and the former prophets, make her grave spacious. Surely You are infinitely Merciful."

Then he repeated, "Allah ﷻ is the Greatest" four times (i.e. led the funeral prayer). Then he ﷺ, 'Abbas ؓ and Abe Bakr as-Siddique ؓ lowered her into the grave.[223]



The above is a photo of the Holy Kaaba taken in 1880. The gateway to the *Tawaaf* area (*mataaf*) was named the *Baab Abu Talib*.



Mazaar of Abu Talib ؑ before Wahabbi destruction

RELIGIOUS SYMBOLISM

LOVE FOR THE HOLY PROPHET ﷺ'S FAMILY ENJOINED IN THE HOLY QUR'AAN

Allah ﷻ in the Holy Qur'aan enjoins love for the Holy Prophet Muhammad ﷺ's family in the 42nd Sura, *ash-Shura* (the Consultation) الشُّوْرٰى in verse 23.

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

> Say: 'I do not ask for any recompense for this (preaching the faith in Allah ﷻ and His Messenger ﷺ but love for my) family and (thereby you will attain Allah ﷻ's and my love and nearness).'

Qur'aan commentators are unanimous that ' the next of kin' here intended are *Ahl al-Bayt.*[224] Al-Tabarani[225] [(260 AH (821 CE) 360 AH (918 CE)] has recorded this hadith:

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ : لَمَّانَزَلَتْ هَذِهِ الْآيَةُ : (**قُلْ لاَّ أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَي**) قَالُوْا : يَارَسُوْلَ اللهِ ، **مَنْ قَرَابَتُکَ** هَؤُلاءِ الَّذِيْنَ وَجَبَتْ عَلَيْنَا مَوَدَّتُهُمْ؟ قَالَ : عَلِيٌّ وَفَاطِمَةُ وَابْنَاهُمَا. رَوَاهُ الطَّبَرَانِيُّ.

Hazrath Abdullah Ibn Abbas[226] ؓ narrates that when this verseقُلْ لاَّ أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَي was revealed then the Companions asked the Holy Prophet ﷺ,

'O Messenger of Allah ﷺ! 'Who are your next of kin (*qurba*) whose love is incumbent (*waajib*) upon us?

The Holy Prophet ﷺ replied:

'Ali, Fatimah and their two sons'[227]

Also:

عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُوْلُ اللهِ صلي الله عليه وآله وسلم : أَحِبُّوْا اللهَ لِمَا يَغْذُوْكُمْ مِنْ نِعَمِهِ، وَأَحِبُّوْنِي بِحُبِّ اللهِ عزوجل. وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي.

رَوَاهُ التِّرْمِذِيُّ وَالْحَاكِمُ.

Hazrath Abdullah ibn Abbas ﷺ narrates that the Holy Prophet Muhammad ﷺ said:
Love Allah ﷻ for the grace (*an-nimah*) he has bestowed upon you; and love me for the sake of Allah ﷻ; and love my *Ahl al-Bayt* أهل البيت for the sake of the love you have for me.[228]

Ahl al-Kisa أهل الكساء amongst the *Ahl al-Bayt* أهل البيت

In the Hadith[229], an important event symbolizes the spiritual dimension of their relation to the Holy Prophet Muhammad ﷺ. This is the Tradition or *Hadith* of the Cloak, which the Holy Prophet ﷺ spread his blessed cloak *(kambli mubarak)* over himself and Hazrath Ali ﷺ, Hazrath Fatimah ﷺ and their two sons Hazrath Hassan ﷺ and Hazrath Hussain ﷺ. The circumstances of the Tradition *(Hadith)* are as follows:

عن عمر بن أبي سلمة ربيب النبي صلى الله عليه وسلم قال: لما نزلت هذه الآية على النبي صلى الله عليه وسلم: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) في بيت أم سلمة، فدعا فاطمة و حسنا و حسينا رضي الله عنهم فجللهم بكساء وعلي خلف ظهره فجلله بكساء، ثم قال: اللهم! هؤلاء أهل بيتي فأذهب عنهم الرجس وطهرهم تطهيرا.

Umar bin Abi Salamah ﷺ who was brought up by the Holy Prophet ﷺ narrates this verse:

Symbolism and Rituals

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"Allah only desires to keep away (all kinds of) impurity from you, O 'people of the house!' and to totally purify you," (al-Ahzab 33:33), was revealed to the Holy Prophet ﷺ at the home of Umm Salamah رضي الله عنها when he called Fatimah رضي الله عنها, Hasan رضي الله عنه and Husayn رضي الله عنه and covered them with a cloak. Ali رضي الله عنه was behind him ﷺ; the Holy Prophet ﷺ also covered him (Ali) under the same cloak and then said, "Oh Allah ﷻ! These are my *ahl al-Bayt* (people of the house) so keep impurity away from them and totally purify them." [230]

Thus the five under the Blessed Shawl are called *Panj- tan* in Persian.

From amongst the *Ahl al-Bayt* أهل البيت four personalities have been given a special distinction due to Allah ﷻ's, response to the Holy Prophet Muhammad ﷺ's prayer that was answered with a Qur'aanic verse. The family of the Holy Prophet Muhammad ﷺ, amongst the *Ahl al-Bayt* from whom his lineage continues Hazrath Ali رضي الله عنه, Hazrath Fatimah رضي الله عنها, Hazrath Hassan رضي الله عنه and Hazrath Husayn رضي الله عنه , together with the Holy Prophet Muhammad ﷺ are known as the Blessed Pure Five *(Panjattan Paak).* Thus amongst the *Ahl al-Bayt* أهل البيت which included the Blessed Five and all the wives of the Holy Prophet Muhammad ﷺ, these five became known as *Ahl al-Kisa* أهل الكساء (People of the Cloak) The cloak or frock of the Master (*kisa* or *khirqa*) is given by the Sufi Master to the disciple as a sign of his investiture and incorporation into the Master's spiritual chain of transmission. Spiritual transmission is like turning on an electric light, it's instantaneous. This spiritual illumination has been raining down into human hearts. The blessings flow from the *Ahl al-Kisa* أهل الكساء as well as the twelve noble descendants from the line of the Radiant Fatimah رضي الله عنها, through the four central poles of Sufism, Sayyiduna Abd al-Qaadir Jilaani رضي الله عنه, Sayyiduna Muinuddin Chishti رضي الله عنه, Sayyiduna Muhammad Bahauddin an-Naqshabandi رضي الله عنه and Sayyiduna Shahabuddin Umar Suharwardi رضي الله عنه.

Ahl al-Bayt أهل البيت, the noble Blessed Wives and the Sahabah الصحابة

Indeed, the role of the *Ahl al-Bayt* أهل البيت in shaping Islamic political history, the monumental contributions of the noble blessed wives to the intellectual tradition, and love for Imam Hasan ﷺ and Imam Husayn ﷺ, Hazrath Ali ﷺ and Hazrath Fatimah ﷺ -in particular- as a means of spiritual elevation are perpetuating legacies within Dynamic Orthodox Islam as opposed to Conservatism and Modernism. The extreme love of the Sahabah الصحابة for the Holy Prophet Muhammad ﷺ and his family are well documented.

Using *Alaihis-Salam* for *Ahl al-Bayt*

There is a great misconception amongst some of our *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة adherents that if someone uses the term *alaihis salaam* or 'may Allah ﷻ bestow them peace' for the family members of the Holy Prophet Muhammad ﷺ then one is a *Shia*.

Keep in mind that all the original books of the *Ahl as-Sunnah wa'l-Jama'ah*, be it hadith or commentaries of Holy Qur'aan and hadith; Fiqh or *Tasawwuf* going back 1200 years, written by our Imams of *Fiqh*, Hadith or *Tasawwuf*, always wrote *alaihis salaam* next to the names of the *Ahl al-Bayt* أهل البيت. It is only in this age of being politically and socially correct that we also have stopped this practice. Remember the latest books of Tafsir and Hadith come from the publishing houses purchased by a certain sect in Islam, thus they have streamlined the books in accordance with their defective belief system lacking in respect and reverence (*Adab*). Thus no true adherent to the school of *Ahl as-Sunnah wa'l-Jama'ah* should object to using *alaihis salaam* next to the names of the *Ahl al-Bayt* but on the contrary should be doing so because it is the respect and reverence taught by our predecessors. Look at Qadi Thanaullah Panipati[231]'s قاضي ثناء الله بنيباتي (d. 1225 AH) *Tafsir al-Mazhari*[232] تفسير المظهري and check after the names of the family members of the Holy Prophet Muhammad ﷺ what he has written. Check the books of Shah Waliullah *Muhaddith Dehlvi* (February 21, 1703 - August 20, 1762)[233] ; *Imam-e-Rabbani, Mujaddid Alf Saani,* Shaykh Ahmad

al-Farooqi Sirhindi (1564–1624) commonly renowned as *Mujaddid Alf Saani* (the reviver of the second millennium); Imam Jalaluddeen al-Suyuti[234] (1445CE-849AH/1505CE/911H) [235] جلال الدين السيوطي; Imam Fakhr al-Din al-Razi[236] ﷺ (543AH/606AH); Muhammad Ibn Jarir al-Tabari (224AH/310AH) أبي جعفر محمد بن جرير الطبري all have written *alai his salaam* after the names of the family members of the Holy Prophet Muhammad ﷺ. This has never been a problem for years in the circles of knowledge but unfortunately after 1400+ years it has become a subject of debate again due to the effect of the petro-dollar *sanitized* version of Islam disseminated in a post-Caliphate era and fear of being branded *Shia*.

On the basis of common sense no Muslim can object to saying عليه السلام for the esteemed Hazrath Ali عليه السلام, Bibi Fatimah عليها السلام, Hazrath Hassan عليه السلام and Hazrath Husayn عليه السلام. Daily on meeting each other, irrespective of the condition of the person's character or faith one Muslim greets another by supplicating *As-salamu alaikum* (May the peace of Allah ﷻ be upon you) and receives the reply *wa alaikum us salaam* (May the peace descend upon you also). So sending salutations of peace upon every Muslim is permissible but to send it on the purified household is impermissible? Also in *Shariah* if somebody conveys the salaam of somebody who is absent from you then one replies '*wa alaika wa alaihis salaam*' [peace be upon you and him (the absent) also]. Ask any *Alim* belonging to any school of thought in the Islamic world how does one respond to the salutations of one presented in one's absence and all will have to confer that it is '*wa alaika wa* ***alaihis salaam'***. So the one sending salutations from another location or city is blessed by a Muslim saying *alaihis salaam* but it becomes problematic when we send it upon the children of the Holy Prophet Muhammad ﷺ.

Every person who performs *salaah* says whilst in the *attahiyat* position; *Assalaamu alaika ayyuhannabi u warahmatullahi wabarka'tuhu* ***assalamu alaina*** *wa'ala'ibadillahis saa'liheen* ('Peace be upon you, Oh Prophet, and Allah ﷻ's mercy and blessings. **Peace be on us** and on all righteous slaves of Allah ﷻ). To send salutations upon oneself is

permissible for every performer of *salaah*. When one greets a gathering of a mixture of Muslims and non-Muslims one says *Assalaamu ala man ittaba'a al-huda* (may peace be upon the guided ones). So salutations can be sent to those inclined to guidance bit not to the household whose every child was a beacon of guidance.



SYMBOLISM AND RITUALS

For centuries, Islamic civilization aligned local forms of cultural expression with the universal model of its Sacred Law. The classical Sufi Masters where brilliant psychologists, masters in the knowledge of the '*nafs*' (*ilm un-Nafs*). Islamic jurisprudence helped them facilitate their genius in formulating rituals to mobilise the heart to love Allah ﷻ and His beloveds. From the time of the physical presence of the Holy Prophet Muhammad ﷺ, Islam showed itself to be culturally friendly and, in that regard, has been likened to a crystal clear river, possessing, sweet, and life—giving water that has no colour of its own but reflecting the bedrock (local culture) over which it flows. The message of the Holy Prophet ﷺ was, from the outset, based on the distinction between what was good, beneficial, and authentically human in other cultures, while seeking to alter only what was clearly detrimental. It also took into account people have diverse intellectual levels. Thus an open methodology was given to implement and develop the deep love for Allah ﷻ and His beloveds in people's hearts.

The Holy Qur'aan says about implementing Shariah in the 5th Sura, *al-Ma'idah* الْمَائِدَة (the Table spread) in verse 48:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا

We have given you the *Shariah* (law) and an all-embracing methodology (to implement the law)

This explains Islam's long success as a global civilization. The religion became not only functional and familiar at the level of the Arabs but it enhanced home-grown culture in keeping with a Muslim identity. The incident, in the Hadith of the "sons of Arfida" or *Bani Arfida*; a familiar Arabian linguistic reference to Ethiopians, provides an illustration of the place of culture (here, of course, Black African culture) within the Prophetic dispensation. When this tolerance and width existed within Islam Muslims made lasting contributions and mobilised the hearts of

people, ingraining in it a deep love for Allah ﷻ and the Holy Prophet Muhammad ﷺ wherever it went.

By contrast, much present-day Islamist preaching falls far short of Islam's ancient cultural wisdom. In the confusion of our times, the wisdom of the Sufis of the past is not always understood and many of their established customs and cultural patterns no longer appear relevant to Muslims or they are viewed with scepticism.

Much of what is the Holy Prophet Muhammad ﷺ's *Sunnah* (Prophetic model) and Obligatory Actions (*Farz*) was made up of acceptable pre-Islamic Arab cultural norms, and the principle of tolerating and accommodating such practices, among Arabs and non-Arabs alike in all their diversity. This may be termed a supreme, overriding Prophetic *Sunnah*. Imagery is forbidden in Islam but symbols that induce remembrance of Allah ﷻ and his beloveds are not.

The Holy Qur'aan the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in verse 158 says:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ

Behold! Safa and Marwa are indeed among the Symbols of Allah ﷻ

Safa and Marwa are mountains that have been declared as Divine Symbols of Allah ﷻ because walking between them reminds us of Bibi Hajra, a saint of Allah ﷻ and Hazrath Ismail عليه السلام a Prophet of Allah ﷻ. Those that respect these signs are people of *Taqwa* according to Holy Qur'aan, 22nd Sura, al-Hajj (the Pilgrimage) الْحَجّ, in Verse 32:

وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

> And whoever venerates the Symbols of Allah ﷻ (i.e. honouring those living beings, shrines, monumental sites, commands and performing those prescribed rituals known and recognized due to some pious association or link with Allah ﷻ or Allah ﷻ's devoted servants), this (veneration) comes from *Taqwa* in their hearts (only those venerate whose hearts have been blessed with fear of Allah ﷻ).

Symbolism and Rituals

Seeing the Blessed Holy Kaaba itself, picture or model of it induces the remembrance of Allah ﷻ and seeing the Blessed Green Dome itself, picture or model of it induces the remembrance of the Holy Prophet Muhammad ﷺ. Similarly seeing the *Tazia* induces remembrance of Imam Husayn عليه السلام, the *Panjattan* and the Martyrs of Karbala and reminds us that the Caliphate the ruling system of Islam. It is also a statement against monarchies. The one who equates this procession with the followers of Yazid is utter stupidity since it is done out of love for the Martyrs of Karbala. The Pagan Arabs also performed Hajj and although in design it looks similar to our Hajj the intention is very different. So should we abandon Hajj because it is similar to the Pagan Hajj at a glance? On a negative note even Satan, is symbolised by a symbol in the Hajj.

Fatwa

Imam Ali ibn Abdul-Salam al-Tusuli from Fez (1258 AH/1842 AH), in his *al-Bahjafi Sharhal-Tuhfa*, asserted:

> Allowing the people to follow their customs, usages, and general aspirations in life is obligatory. To hand down rulings (*fatwa*) in opposition to this is gross deviation and tyranny.

The eminent nineteenth-century Syrian legal scholar Ibn Abidin[237] warned that any jurist who held rigidly to the standard legal decisions of his school without regard to changing times and circumstances would necessarily obliterate fundamental rights and extensive benefits, bringing about harm far exceeding any good he might possibly achieve. Ibn Abidin asserted further that such blindness constituted nothing less than oppression and gross injustice.

Al-Qarafi[238], a renowned thirteenth-century jurist, declared in his *al-ahkam wa tasarrufat al-qadi wa'l-imam* (The Book of Perfecting the Distinction Between Legal Opinions, Judicial Decisions, and the Discretionary Actions of Judges and Caliphs) said similarly:

> Persons handing down legal judgments (fatwa) while adhering blindly to the texts in their books without regard for the cultural realities of their people are in gross error. They act in contradiction to established legal consensus and are guilty of iniquity and disobedience before God, having no excuse despite their ignorance; for they have taken upon themselves

> the art of issuing legal rulings without being worthy of that practice.... Their blind adherence to what is written down in the legal compendia is misguidance in the religion of Islam and utter ignorance of the ultimate objectives behind the rulings of the earlier scholars and great personages of the past whom they claim to be imitating.

These words resounded well in the ears of Ibn al-Qayyim[239] , a jurisconsult and scholar of the following century, who commended al-Qarafi by saying:

> This is pure understanding of the law. Whoever issues legal rulings to the people merely on the basis of what is transmitted in the compendia despite differences in their customs, usages, times, places, conditions, and the special circumstances of their situations has gone astray and leads others astray. His crime against the religion is greater than the crime of a physician who gives people medical prescriptions without regard to the differences of their climes, norms, the times they live in, and their physical natures but merely in accord with what he finds written down in some medical book about people with similar anatomies. He is an ignorant physician, but the other is an ignorant jurisconsult but much more detrimental. [240]

This is very important because many of the Sahaba were not scholars but very simple people who because their faith (*imaan*) and love for the Holy Prophet Muhammad ﷺ and his family, was so strong and their knowledge of Allah ﷻ was so powerful, that they were *ulama* with deep knowledge of Allah ﷻ. They were not people of memorizing the whole Holy Qur'aan or knowing many hadith. Many present day scholars make the masses believe, if you are not a scholar you are finished. On the contrary there are very simple Muslims with such strong *imaan*, that they are in a much better state than people who know many hadith and narration (*riwayah*) and things like that and it doesn't benefit them.

Tazia (Model of the Mazaar of Imam Husayn)

The appearance of the characteristic dramatic form (of remembering the Martyrs of Karbala) in Persia known as the *Tazia*, according to Ibn Kathir, appeared in the reign of Ahmad (died 7 Jamad al-Awwal 357 A.H. / April 8, 967), who took charge of the administration of the Caliphate by taking the position of *amir al-umara'*. He was the first of the Buwayhid[241] amirs of

Iraq, holding this position from 945 C.E. / 333 A.H. until his death. He was the son of Buya. The Caliph *Al-Mustakfi* gave him the honorific title of "*Mu'izz al-Daula*". Although the senior *amir* was the formal head of the Buyids, he did not usually have any significant control outside of his own personal emirate; each *amir* enjoyed a high degree of autonomy within his own territories. Some of the stronger amirs used the Sassanid title of 'King of Kings' (*Shahanshah*). Succession of power was hereditary, with fathers dividing their land among their sons. "*Mu'izz al-Daula*" started *Tazia* to remind people of the struggle of Imam Husayn ﷺ against Monarchical and hereditary rule and to counter the Kharijite, today called Wahabbi Salafi, attempt to diminish the 'spiritual sovereignty' and love for *ahl al-Bayt* in the hearts of the Muslim masses.

The practice of *Tazia* (model of the *mazaar* of Imam Husayn) in the Indo/Pak subcontinent was started by Amir Timur In 1398 C.E. when he invaded India. He was a 14th-century conqueror of much of western and central Asia, the founder of the Timurid Empire (1370–1405 C.E.) in Central Asia, which survived until 1857 as the Mughal Empire of India.

He built the first *Tazia* after he returned to Samarqand from a pilgrimage to Karbala. The word *Tazia* is a Persian word, which means, "expressing sorrow with passion". Especially the *Shia* community adopted this practice, hence some of the Sunni Ulama, who mean well and have a lot of love in their hearts, had passed *fatwa* (religious decree) against this practice in India die to the *Shia* going to extremes.

There were *fatwa's* passed in India against *Tazia* by very prominent *Ulama* whom I have the highest respect and love for. I follow the Hanafi School of Jurisprudence and Chishti Sufi Order and I have the highest respect for the other Schools of Jurisprudence and Sufi Orders although I don't follow their schools. So remember not following does not mean not loving or respecting. No religious leader, however great, can possess any absolute authority over the Muslims, because absolute authority resides, among human beings, only in the person of the Holy Prophet ﷺ, who alone is the absolute Leader of the Muslims for all time, and no one else; so there is no room in Islam for the creation of sects around personalities.

The practice of making *Tazia* and commemorating the Martyrdom of Imam Husayn ﷷ was also done by the Sunnis in India due to the *Wahabbi* indoctrination of branding those who remember the Martyrdom of Imam Husayn ﷷ as *Shia*. This is still practiced by Sunnis in India and Pakistan and can be seen until this day in Ajmer Sharif, at the M*azaar* of the Great *Khwaja-e-Khwajagaan* Sayyiduna Muinuddin G*harib Nawaaz* ؓ.

Hazrath Sarkaar Waaris Ali Shah *Chishti Nizami* ؓ

Hazrath Sarkaar Waaris Ali Shah C*hishti Nizami* ؓ of Dewa Shareef ؓ[242] observed unusual silence during the first ten days of Muharram. He accompanied the *Tazias* sometimes and always stood up when a *Tazia* passed by his own house.

Shah Niyaz Ahmed Barelvi ؓ

Hazrath *Qibla* Shah Niyaz Ahmed Barelvi ؓ[243] had great love and respect for *Ahl al-Bayt*. He was the disciple of Hazrath Sayed Fakhruddin Muhammad Dehlavi ؓ who is famous by the name Maulana *Fakhr- -paak/Fakhr-e-Jahaan*, thus he is the spiritual brother of Hazrath Khwaja Sulaiman Taunswi ؓ of our Sufi Order. Hazrath *Qibla* Shah Niyaz Ahmed Barelvi ؓ was given *khilafath* by Hazrath Sayed Fakhruddin Muhammad Dehlavi ؓ and deputed to Barelvi Shareef in Uttar Pradesh, India to carry out the work of the *Silsila*. He wrote on the glory of Hazrath Ali ؓ.

Zahay izzo jalaale Bu Turaabe fakhre insaane
Ali al-Murtaza mushkil kushaye shere Yazdane
The honour and valour of Abu Turab ؓ is the pride of mankind.
No doubt Ali al-Murtaza ؓ helper in the time of need, is the Lion of God

On the night of *Ashura* (10th of Muharram) he, accompanied by his disciples, used to go to pay his respect at the *Tazias*. Once Maulana Akbar Ali Sahib from Surat was staying in the *Khanqah* of Hazrath *Qibla* Shah Niyaz Ahmed Barelvi ؓ, during Muharram and he accompanied Hazrath *Qibla* Shah Niyaz Ahmed Barelvi ؓ on *Ashura* night and found that *Qibla* Shah Niyaz Ahmed Barelvi ؓ kissed the wooden platform on which the *Tazia* was placed. Maulana Akbar Ali Sahib in his heart thought that this

amounted to *'Shirk'*. Shah Niyaz Ahmed Barelvi through his intuitive insight (*firasa*) read his thoughts and asked him to look at the *Tazia*. When Maulana Akbar Ali Sahib looked at the *Tazia* he screamed and fell unconscious. Hazrath *Qibla* Shah Niyaz Ahmed Barelvi moved ahead. When Maulana Akbar Ali Sahib regained consciousness people asked him as to what had happened to him. Maulana Akbar Ali Sahib replied that he had seen Hazrath Imam Hasan in green clothing on the one side of the Tazia and Hazrath Imam Husayn in red clothing on the other side.

Maulana Akbar Ali Sahib had certain doubts which were clarified by Shah Niyaz Ahmed Barelvi. He put the questions regarding *Tazias* and Yazid. Shah Niyaz Ahmed Barelvi replied on the question on *Tazias* that he would not have allowed anybody to build *Tazia* as it was not possible to give full respect but once the *Tazia* is built, he respects the same with all respect at his command. About Yazid he said he would not pollute his tongue with Yazid's name and instead sweeten his tongue with the name of Imam Husayn.

When Hazrath Shah Niyaz Ahmed Barelvi was unable to walk due to a paralysis attack he did not visit the *Tazia* on Ashura night. In his meditation (*muraqiba*) he saw Hazrath Bibi Fatimah saying that he had not come to visit her children. With tears in his eyes, Huzoor Qibla asked his disciples to carry him to the *Tazias*. The disciples thought he was to be carried lying on the bed but he refused and desired that he be taken on foot and he visited five Tazias as per his usual practice. On 12th of Muharram a cauldron of *Kitchra* (mixture of wheat, dal, mutton and other cereals) was cooked for distribution among the people. The practice continues till date in *Khanqae-e-Niyazia*.

In glory of Hazrath Imam Husayn he wrote:

Ae dilbigeer daaman-e-sultaane-Aulia,
Yaani Husayn ibn-e-Ali jaan-e-Aulia
Daarad *Niyaz'* hashr khud ummeed ba Husayn,
Ba Aulia-e-hashr muhibbaan-e-Aulia
O heart be attached to the garment of the King of *Aulias*

That means Husayn ﷺ, who is the essence of *Aulias.*
Niyaz has put judgment day's decision in hope of Husayn ﷺ,
The faith of Lover of *Aulia* will be similar to that of the *Aulia*

Hazrath Soofie Saheb ﷺ

In the South African context however Hazrath Soofie Saheb ﷺ introduced *Tazia* as a *Tariqa* (methodology) in the *Chishti Nizami Habibi* Sufi order to mobilize the hearts in the love of the Martyrs of Karbala and the Blessed Five (Panjattan Paak). He brought three *Tazia's* from India. This practice continues upto this day at his *khanqahs* in Riverside, Durban; Pietermaritzburg and Cape Town.

I must however stress here that this practice is not for all and sundry to copy. It is for those duly authorized by *Khulafa* (Spiritual Masters) of the spiritual order. The adoption of this practice by laymen has opened the door to criticism. Many *Ulama* having their roots and training in the Indo-Pak subcontinent however have difficulty in accepting this act of love, in the Sunni context. I humbly remind them that different views exist on many practices in Islam. Respecting different views is Islam and imposing ones view on the other is forbidden. The noble work of the Sufi saints cannot be deleted like a temporary file. Its eternal in shaping the spiritual and emotional aspect of mans personality.

Imam Maalik ﷺ said:

لَّيْسَل عِلْم كَثْرَةَ ال رِوَايَاة

Real knowledge, is not knowing many, many narrations (hadith
and knowing all of the Holy Qur'aan and these things)

وَ إِنَّمَا هُوَ نُرٌ وَاجْاالله فِىْ قَلْبٌ مُؤْمِنْ

(The real knowledge) is a light that Allah ﷻ puts into the
hearts of the *mu'mineen*

The attack of the west extends beyond the intellectual to include the moral and spiritual dimensions of the Muslim personality. Many Muslims are in a condition that can be called a "crisis of character" that is a deadly poison that paralyzes and kills human society. We need to truly reflect the Qur'aanic moral code and its metaphysical foundation as a remedy for

this crisis. We need leaders that are reflectors of the Holy Prophet ﷺ's personality, and as such should be spiritually, morally and intellectually illumined persons. Wherever Islam went it did not divorce the people from their land, culture and traditions as long as it did not go against the creed of Islam.

Symbolic Red and Green Garments

Yunus Emre, the popular Turkish Sufi Poet, composed some Sufi songs, in the late 13th Or 14th Century, wherein the Prophets grandsons played a central role. He also makes reference to a well known legend, according to which the Holy Prophet Muhammad ﷺ saw Jibra'eel عليه السلام bring a red and green garment for his grandsons, and was informed that these garments pointed to their future deaths through the sword and poison respectively[244].

It is stated in hadith that Hazrath Fatimah رضي الله عنها will be wearing two red garments and in another it states two green garments on the Day of Judgment:

عن علي رضي الله عنه، قال: قال النبي صلى الله عليه وسلم: إذا كان يوم القيامة، قيل: يا أهل الجمع! غضوا أبصاركم لتمر فاطمة بنت رسول الله صلى الله عليه وسلم فتمر و عليها ريطتان خضراوان.

قال أبو مسلم: قال لي أبو قلابة وكان معنا عبد الحميد أنه قال: حمراوان.

Ali رضي الله عنه narrates that the Holy Prophet ﷺ said, "On the Day of Judgment it will be said, 'Oh people of *mahshar*! Lower your gazes so that the daughter of the Messenger of Allah ﷺ may pass.' She will pass through wearing two green garments. "Abu Muslim said that when Abd-ul-Hameed was with us, Qalabah told me that the Holy Prophet ﷺ said, "(Fatimah عليها السلام will pass wearing) two red garments."[245]

My love compels me to say she will be symbolically honouring her two sons on the Day of Judgment. Thus the colour red and green feature much in the symbolic remembrance commemoration of Karbala.

***Panja* or Symbols of the Hand**

Much evidence suggests that Muslims from Spain and West Africa arrived in the Americas at least five hundred before Co1umbus. It is recorded, for example that:

> In the mid-tenth century during the rule of the Umayyad Caliph Abdul-Rahman III (929-961), Muslims of African origin sailed westward from the Spanish port of Delba (Palos) into the "Ocean of darkness and fog." They returned after a long absence with much booty from a "strange and curious land." It is evident that people of Muslim origin are known to have accompanied Columbus and subsequent Spanish explorers to the New World. A Muslim historian and geographer Abul-Hasan Ali Ibn Al-Husayn Al-Masudi (871 - 957 CE) wrote in his book '*Muruj Adh-dhahab wa Maadin al-Jawhar*' (The Meadows of Gold and Quarries of Jewels) that during the rule of the Muslim Caliph of Spain Abdullah Ibn Muhammad (888 - 912 CE), a Muslim navigator *Khashkhash Ibn Saeed Ibn Aswad* of Cordoba, Spain sailed from Delba (Palos) in 889 CE, crossed the Atlantic, reached an unknown territory (*Ard Majhoola*) and returned with fabulous treasures. In Al-Masudi's map of the world there is a large area in the ocean of darkness and fog (the Atlantic Ocean) which he referred to as the unknown territory (the Americas).[246]

We need to research this. We need to find out why the Seminole American Indians[247], Cherokees[248] and Ute Southern Indians[249] wear turbans on their heads and why their clothing is West African? In the context of our book we find that a symbol called, 'The Eye of Fatima or the Hand of Fatima was found in Pre-Columbian Southern United States caves. The 'Hand of Fatimah' is a Muslim Symbol that is well known, found all over Andalusia (*Al-Andalus*) in Muslim Spain. The Muslims to protect themselves from the 'evil eye' used to say 'upon you is five' (*alayka khams*) and they threw out their hands palms open, some say representing *Sura Naas* of the Holy Qur'aan which has 'five ayahs', like they were throwing those five *ayahs* at them to protect them. Some say it was the

names of the *Panjatan*, since it was called 'Hand of Fatimah' Shaykh Hamza Yusuf speaks about this in a lecture called Forgotten Roots. We need to ponder before we throw around words like *shirk* and *kufr*. The *Khamsa* in Arabic means "five". See the photo of this amulet (*tawiz*) worn as jewellery. Muslims believed that the image of the hand with an eye in the centre will protect them from the "evil eye."



It's amazing that this has become a latest fashion accessory in the Modern West. Probably it's mercy from Allah ﷻ. We need it more than ever in this age. This hand also symbolizes the blessed hand of Imam Husayn ؓ and reminds us to be careful where we submit.

Majalis

The *Majalis* (gathering in which the events of Karbala are related) is said to be a practice of Zaynab bint Ali ؑ زينب بنت عل, Hazrath Imam Ali ibn al-Husayn a.k.a. as *Zayn al-Abidin* ؓ الحسين علي بن and Imam al-Hasan *al-Muthanna* ؓ (the second) who gathered around the inquirer's on their return to Madinah the Illuminated, and related the events that transpired at Karbala to them. There is a well-known Hadith in which it is stated that:

ذكر الصالحين تنزل الرحمة

Mercy of Allah ﷻ descends where the pious are remembered

The Holy Qur'aan places the status of the martyrs above the righteous in the 4th Sura, *an-Nisaa* (Women) النِّسَآء in Verse 69:

وَالشُّهَدَاءِ وَالصَّالِحِينَ

So, how much more mercy must descend when the martyrs of Karbala are remembered. The startling event of Karbala shook the very foundation of Muslims. The consciousness of Muslims was stirred, to always practice Islam honestly and sincerely, and stand for the truth irrespective of the consequences. The *Majalis* (gathering in which the events of Karbala are related) is a constant reminder of these events.

Hazrath Sayed Pir Meher Ali Shah ﷺ

An American clergyman on a visit to Golra Sharif, a town situated near the Margalla Hills, in the Islamabad, Pakistan, once raised this objection in Hazrath Sayed Pir Meher Ali Shah ﷺ's presence:

> "The Muslims claim that the Holy Qur'aan contains a reference to everything in the universe. Yet it makes no reference to Imam Husayn ﷺ, even though it kept being continuously revealed during the first six …years of the Imam's life. This is a surprising omission, considering the supreme sacrifice that the Imam offered in the cause of Islam. Hazrath asked the clergyman to quote any part of the Holy Qur'aan so that his objection could be responded to. When the latter recited Holy Qur'aan's opening verse:
>
> بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
>
> before reading a substantive portion of the Qur'aan, Hazrath asked him to stop there. He then drew the cleric's attention to the fact that from the point of view of 'The *Abjad*'[250], the number of the various letters of the words totals to 786. Thereafter, he asked the cleric to note down the number of Imam Husayn ﷺ's name and related episodes of his life as follows: The name, Imam Husayn 210 Imam Husayn ﷺ's Year of Birth 4 A.H Imam Husayn ﷺ's Year of Martyrdom 61 A.H The words "Karb-o-Bala" 261 The name Imam Hasan 200 Year of his Martyrdom 50 AH- TOTAL: 786. 786 also totals 'In the name of Allah ﷻ , the Most Gracious, the Most Merciful' Hazrath thus demonstrated that a reference to Imam Husayn ﷺ, his brother Imam Hasan ﷺ, the years of their martyrdom etc. appeared in the very first verse of the Holy Qur'aan . This discourse of Hazrath left the American clergyman amazed at the depth and breadth of the research that Muslim scholars and Sufis had carried out over the centuries into various

aspects of their Holy book which they staunchly believed to be the Word of Allah ﷻ Himself.



STATUS OF A MARTYR AND THE "SPIRITUAL FELLOWSHIP"

Allah ﷻ says in the 4th Sura, *an-Nisā' (Women)* النِّسَآء, Verse 69:

وَمَن يُطِعِ اللّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقًا

And whoever obeys Allah ﷻ and His Messenger ﷺ they are the people who shall be in the company of those whom Allah ﷻ has blessed with His favour: the Prophets, the Truthful, the Martyrs and the Most Pious. And how excellent these companions are!

Who are the recipients of Allah's blessings? There are four categories, النَّبِيِّينَ The Prophets, الصِّدِّيقِينَThe *Siddiqs* - the embodiment of Truth, الشُّهَدَاء The Martyrs and الصَّالِحِينَ*Saliheen* or righteous who have attained the status of being Intimates of Allah ﷻ (*Aulia Allah* ﷻ*)*. The companionship and attachment to the Intimates of Allah ﷻ is not severed even after the life of this world. Therefore we pray daily in the 1st Sura *al-Fātihah* (the Opening) **الْفَاتِحَة**, verse Verses 5 to 7:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us on the straight way

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed Your favours

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ

Not of those who have been afflicted with wrath and nor of those who have gone astray

So Allah ﷻ has not only given an abstract idea but has personified the path. Thus we come to the significance of personage in Islam. The ideas

have been personified in a form that can be perceived and Allah ﷻ says in the 4th Sura, *an-Nisā' (Women)* النِّسَآء, Verse 69:

أَنْعَمَ اللّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

They are the Intimates of Allah ﷻ (spiritual dignitaries) whom Allah ﷻ has blessed with His (special) favour: the Prophets, the Truthful, the Martyrs and the Most Pious.

Attachment to the Intimates of Allah ﷻ is not severed even after the life of this world

To befriend them is proclaimed by Allah ﷻ as:

وَحَسُنَ أُولَـئِكَ رَفِيقًا

The most beautiful (spiritually beneficial) friendship

The reason being that the companionship and attachment to the Intimates of Allah ﷻ is not severed even after the life of this world, for Allah ﷻ says in the 43rd Sura *az-Zukhruf* الزُّخْرُف (Ornaments of gold) in verse 67:

الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

On that Day, all friends and acquaintances (from a worldly perspective) will become enemies to one another **except the pious**. (Only their friendship (with you) and their nearness (to Allah ﷻ [*wilaya*] will prove fruitful)

This means that the *nisba*[251] with the Intimates of Allah ﷻ extends beyond this world and is transcendental in nature. Allah ﷻ has replaced their will, with His will. Allah ﷻ radiates upon his Intimates His attribute of الولى *Al-Waliyy* (The Protecting Friend, Patron and Helper) and thus their help and protection is actually the help and protection of Allah ﷻ. They become the means through whom Allah ﷻ activates His attribute of protective friendship. When we have a physical ailment we go to a physician upon whom Allah ﷻ radiates his attribute of *al-Shafi* الشافي (The Healer). I have to emphasize here that faith in Allah ﷻ, the Messenger of Allah ﷺ, and His Intimates is to be lived and not merely

held. This Imaan (faith) should be a living, dynamic and consequential faith. The Holy Prophet ﷺ has been appointed by Allah ﷻ as the Divine Instrument of *Tazkiyah* (purification of the personality) for all time. (62: 2-4 etc.).

Those that have been blessed, to be in this Blessed Fellowship, among them the central luminary being the Holy Prophet Muhammad ﷺ , the most excellent, Beloved of Allah ﷻ, (in whom Allah ﷻ's choicest blessings abide in abounding measure), they also become Allah ﷻ 's Beloved, and acquire new properties (qualities). Their attitude in the transcendental realm of existence is one of compassion, sympathy and kindness towards those that remember them. To receive these blessings however, it is necessary to rise up to the spiritual level, where contact becomes possible. Associations with spiritualized personalities who are physically present in this world and with those on the transcendental dimension assist man in attaining heights of spirituality. The companionship's analogous meaning is: if a piece of iron stays in the company of a magnet, it becomes magnetized. It acquires new properties (qualities). Similarly if a gardener stays in the company of fragrant flowers, he himself attains fragrance by being in touch with the flowers. We pray to Allah ﷻ daily for this spiritual companionship in 1st Sura *al-Fātihah* (the Opening) الْفَاتِحَة, verse Verses 5 to 7.

Establishing spiritual contact

Keeping this perspective in mind the question often emerges: Allah ﷻ is Ever- Living, Eternal and Omnipresent; hence communion with Him is possible. But the Messenger of God and those categories mentioned were human beings who died a long time ago. How can communication and establishment of intimate spiritual relation with them be possible?

The Holy Qur'aan answers this misgiving very clearly:

1. The human personality is not annihilated at death; it is transferred from one level of existence to another with its identity intact, -the life after death being a new life.
2. Secondly, the levels of existence after death are of a different quality, in the case of each category of human beings, including

Muslims. Thus about the martyrs it has been said in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in verse154:

وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِن
لاَّ تَشْعُرُونَ

And do not say about those who are slain in the cause of Allah ﷻ that they are dead. (They are not dead.) They are rather alive but you have no perception (of their life).

And again:

Allah ﷻ says in the 3rd Sura, *Aal-i- Imraan* آل عِمْرَان [The Family of Imraan] in Verse 169 to 172

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِندَ
رَبِّهِمْ يُرْزَقُونَ

And do not (ever) think that those who are slain in the way of Allah are dead. They are rather alive in the Presence of their Lord. They are served with sustenance (comprising bounties of Paradise).

فَرِحِينَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ
يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

They rejoice in these (blessings of eternal life) which Allah has conferred on them of His Bounty and also feel pleased (on finding) their successors (on the path of faith and obedience), who have not (yet) joined them, for they shall also have neither any fear nor any grief.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ وَأَنَّ اللّهَ لاَ يُضِيعُ أَجْرَ
الْمُؤْمِنِينَ

They are filled with joy owing to the blessing (of divine disclosures of the nearness) of Allah ﷻ and His Bounty (of pleasures of Union with Him) and (also) because Allah ﷻ does not waste the reward of the believers

Hence the difference in quality of the life of the ordinary Muslim and the life of the Martyr, after death is very clear. The Martyrs life after death is full of enjoyment and activity and of attachment to those Muslims whom are left behind in their earthly existence.

What does شَهيد -Shaheed Mean?

The word for martyr in Arabic is شَهيد *-Shaheed*, which is from the root شَ - *sh*; هَ - *ha*; دَ – *da*. Many shades of meaning can be inferred from this root: *Mushahada*: which means to witness or to receive something? The martyr, according to prophetic reports (*Ahadith*) receives many bounties from Allah ﷻ.

> Jaabir bin Abdullah ﷺ says that when Abdullah bin Amr Ibn Haraam was martyred, the Messenger of Allah ﷺ stated:
>
> O Jaabir! Shall I inform you of how Allah ﷻ honored your father?
>
> He answered,
>
> Please do.
>
> The Messenger of Allah ﷺ said:
>
> Allah does not talk to anybody but behind the veil but he gave an audience to your father directly (without the veil).
>
> (Tirmidhi; at Targheeb Tarheeb, 2/437)

> Ubada Bin Samit ﷺ narrates, that the Messenger of Allah ﷺ said: "The *Shaheed* is granted seven gifts from Allah ﷻ:
>
> 1. He is forgiven at the first drop of his blood.
> 2. He sees his abode in Paradise.
> 3. He is dressed in the clothes of *Imaan*.
> 4. He is safe from the punishment of the grave.
> 5. He will be safe from the great fear of the Day of Judgment.
> 6. A crown of honour will be placed on his head.
> 7. He will intercede on behalf of 70 members of his family."
>
> (Ahmad, Musnad; Tabrani; at Targheeb Wat Tarheeb, 2/443)

The *Ruh* (essential being) of the Martyr is taken to the presence of Allah ﷻ and angels bear witness his martyrdom *(mashud bin malaik)*. Thus the martyr sees (*mashud*) Allah ﷻ.

It is recorded in the Tirmidhi Shareef that the Holy Prophet Muhammad ﷺ had witnessed the *Shahaadat* of Imam Husayn ؓ.

دخلت على ام سلمة و هى تبكى فقلت : ما يبكيك؟
قالت : رايت رسول الله صلي الله عليه وآله وسلم في المنام
و علي رأسه ولحيته التراب فقلت : مالك يا رسول الله قال
: شهدت قتل الحسين انفا.

[Hazrath Salmi ؓ reports] I went to ummi Salama ؓ and found her crying. I asked her why she was crying and she replied:
'I saw the Messenger of Allah ﷺ in a dream and his blessed head and blessed beard was ruffled and full of sand. I asked him, 'O Messenger of Allah ﷺ! What is the matter? (why are you in this condition) '. He replied, 'I have just witnessed the martyrdom of Husayn ؑ' [252]

Thus the Martyrdom of Imam Husayn ؓ is above all martyrdom since our Beloved Holy Prophet Muhammad ﷺ had witnessed it. *(Mashud bir Rasul).* Love tells me that whilst other martyrs will intercede on behalf of 70 members of their own family, Imam Husayn ؓ will intercede for the entire community of the Holy Prophet Muhammad ﷺ.

ASHURA

Allah ﷻ says in the 9th Sura, *at-Tawbah* (Repentance) التَّوْبَة in verse 36:

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللّهِ يَوْمَ
خَلَقَ السَّمَاوَات وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ
فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا
يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ

> Indeed the number of months with Allah ﷻ has been twelve in the Book of Allah ﷻ since the Day He created the heavens and the earth. Of these four months (Rajab, Dhu'l-Qa'da, Dhu'l-Hijja and Muharram) are sacred. This is the right Deen. So do not wrong your souls during these months and fight against all the idolaters (in retaliation) the same way as they all fight against you (allied), and bear in mind that Allah ﷻ is surely with the God-fearing

Sacred Month

Muharram is one of the four sacred months. The 10th day is the Day of Ashura, and Allah ﷻ enormously enhances the recompense of those who worship him on that day. Fasting, caring for the orphans and needy and providing a meal to a fasting person on this day carries great spiritual rewards. Fast should be kept on the ninth and tenth of Muharram.

Significant Events

The Holy Prophet ﷺ has enumerated the significance of this day in *ahadith*. He has stated that

1. Allah created the heavens, mountains, oceans, pen *(qalam)* and tablet *(lawh)* on this day.
2. Hazrath Ibrahim عليه السلام was born, and Allah ﷻ saved him from the furnace on this day.
3. Pharaoh was drowned,
4. Allah ﷻ forgave the transgression Adam عليه السلام ,
5. Isa عليه السلام was born on this day
6. The day of Reckoning will occur on this day.[253]

In another tradition it is stated that

1. Heaven, earth, stars, *arsh*, (heavenly throne), *kursi* (pedestal), tablet and pen were created on this day.
2. Gabriel (Alai' his salaam) all angels and, Adam (Alai' his salaam) were created on Ashura.
3. The first rains and the first gift of mercy *(rahma)* descended on this day.

Cosmic Birth

There is a lack of unanimity amongst the scholars as to why the day of Ashura came to be so called. Without going into the various opinions I mention just one. Shaykh Abd al-Qadir al-Jilaani says that it was also on this day the essence of the Holy Prophet Muhammad ﷺ was brought into existence. It is unanimously accepted that the physical birth of the Holy Prophet Muhammad ﷺ took place in Rabi ul-Awwal. Therefore many *Urafa* (people of insight) has stated *that* this could be a reference to the cosmic birth of the entire universe from the Light of the Holy Prophet Muhammad ﷺ (*Nur e Muhammadi*) who is the essence of all creation.[254]

Martyrs of Karbala

It is therefore evident that the tenth day of Muharram is a special chosen day of Allah ﷻ therefore He effected many events on this particular day. The martyrdom of al-Husayn ibn Ali and the members of the *Ahl al-Bayt* on the Day of Ashura in 61 AH have a great significance. The Umayads usurped the temporal power, planted the seeds of Monarchy and paved the way for the modem 'so called' Islamic Nation States and the external (*zahiri*) brand of Islam, as followed by these leaders. Those who could see the reality however, continued to flock around the *ahl al-Bayt* to drink from the fountain of knowledge and reality. Under the Umayyad and Abbasid Caliphs these expounders of the internal true Islam, or the Sufi Dervishes, were persecuted and that is why these spiritual lessons were given secretly. The analysis of the events after Karbala shows clearly how wealth and power corrupted the morals and respect for *ahl al-Bayt*. How deep this rot has set in today. Fortunate are those that are attached to Sufi Orders that have devised effective

mechanisms to keep the love of *ahl al-Bayt*, and thus the soul of true Islam, alive in the heart of its adherents.

KARBALA TODAY

Allah ﷻ says in the Holy Qur'aan in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة: Verses 154 to 157:

وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء وَلَكِن
لاَّ تَشْعُرُونَ -وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ
مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ - الَّذِينَ إِذَا
أَصَابَتْهُم مُّصِيبَةٌ قَالُواْ إِنَّا لِلّهِ وَإِنَّـا إِلَيْهِ رَاجِعونَ -أُولَـئِكَ
عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَـئِكَ هُمُ الْمُهْتَدُونَ

> And say not of those who are slain in Allah ﷻ's cause, "They are dead." No they are alive but you perceive it not. And most certainly We shall try you by means of danger, and hunger, and loss of worldly goods, of lives and of (labour's) fruits. But give glad tidings to those who are patient in adversity, Who, when calamity befalls them, say, "Verily to Allah ﷻ we belong and verily, to Him we shall return". It is they upon whom their Sustainers blessings and grace are bestowed, and it is they who are guided.

We remember the martyrs of Karbala. We recount their lives and pray for their blessed souls and commemorate their sacrifice and struggle. This gives us a spiritual bond with them that is important for our salvation. We should by now have knowledge of their great sacrifice to ensure the survival and purity of the Theocentric Islamic Public Order and of *Pax Islamica* [The Islamic Caliphate based on The Law of Allah ﷻ and His Beloved Messenger ﷺ's exposition].

Knowledge is a living dynamic thing that by its nature, must constantly deal with the creative tensions that arise out of intellectual confrontation.

Karbala Today

We are being confronted intellectually and at every level in our age. If we do not have individuals who are willing to rise up to the level of this *deen* and be willing to think deeply about the profound issues of our age, which includes theology, then who are going to guide the masses. We cannot be content with stories about the greatness of our past, but we should be nourished by it and recognize that we come from a proud and great tradition. I use pride in the context of dignity or *izzah*, which means we are proud to be the slaves of Allah ﷻ in a state of slavehood or *ubudiyya*[255].

Recently the world population census revealed that there are approximately five billion plus, people in the world. Europe and America constitute 20% of the world population but they are holding on to, by any means, fair or foul, 80% of the world's natural resources. The west wishes to hold mankind in the grip of its power, by imposing upon the rest of mankind its values, culture and economy. The sensate culture of the West is in conflict with the God rooted culture of the divinely revealed religions of the World, especially Islam. Until the 1980's the world was divided into two, people were either communist or capitalist. The communist model failed economically, we all realized that, but the capitalist model in the modern world is in ruins. People continue to accept that fifty people in the world own forty per cent of the wealth. Is that defendable humanly? Can you accept that when two billion people have two dollars to live per day? I don't believe that will be accepted for much longer. We have seen the first signs in America, during the economic crisis, of people revolting against the bonuses, and Barrack Obama said it cannot be acceptable to pay such a huge amount of money anymore. It is the first sign. Even in America, a pure capitalistic country, it is not accepted. It is the first time a president of the United States has said something like that.

The Global political presence of Muslims that have strong Islamic values that transcend artificial borders and the retention of a global culture and political identity are seen as a threat by the ruthless, Capitalist/Zionist alliance, which today also includes Russia. In Muslim majority countries, that are rich in natural resources, any attempts to establish an Islamic

value system, are termed as ‘fundamentalist’ and ‘terrorist’ and crushed by any means. The reigning governments in the 50+ Muslim majority countries of the world have to be western ‘puppet governments’ or the prevalent authorities will be directly opposed, or elements within that country will be funded, to keep the country in the grip of instability and poverty. Recent history, the genocide's and massacres in Bosnia, Kosovo, Chechnya and the continuing occupation of Afghanistan and Iraq has made the fact, universally accepted to all sober thinkers, that the west is determined to eradicate all remaining traces of Genuine Islam, that threatens its ‘unholy grip’ of Muslim Wealth and lands. The metamorphosis of tiny Israel from a midget to a giant is in the making. The grand design of Judaic-Zionist expansionist doctrine is to seize all the oil-rich lands from the shores of the Euphrates to the banks of the Nile, for the creation of Greater Israel.

> [Quote] Greater Israel and Pakistan
>
> Transcribed from my Shaykh, who taught me to see with ‘two eyes’- Imran Husayn - Gog & Magog, 2012 and the Significance of Pakistan
>
> Richard Friedman[256] an eminent American scholar of the Bible in his book ‘Who Wrote the Bible[257]?’ confirms in his book what Allah ﷻ has said in the Holy Qur’aan. Whoever rewrote the Torah decided that the Holy Land extends from the River of Egypt to the River Euphrates. Why? He says that, (Whoever rewrote the Torah) says wherever the Jews lived in exile at that time is a part of the Holy Land. Since The Prophet Yusuf عليه السلام took the Jews to *Misr*. *Al-Misr* is not the whole of Egypt- Today *Al-Misr* is the whole of Egypt. At that time Misr was the Eastern Delta, between the Red Sea and the River Nile. The fertile Eastern Delta, that’s where the Jews lived, so he says from the river of Egypt, where the Israelite people lived for three to four hundred years; to the River Euphrates- because they were taken to exile in Babylon, where they were enslaved. Remember the Jews also went and lived in Madinah. So it is likely that when Israel makes the effort to extend territorial frontiers of the state, to encompass the Biblical frontiers, it is possible that there will be an attack on Madinah in addition to Egypt. So they will control the Suez Canal and the oil of the Gulf. I want to suggest to you that Israel is planning that big war. They will

> use weapons of war never used before in history. Israel cannot make that move while a significant military threat still remains in the hands of Muslims. So the Pakistani Nuclear Weapons and Nuclear Plants have to be destroyed by hook or by crook. The invasion of Afghanistan from 9/11 is part and parcel of a big plan to eventually destroy Pakistan Nuclear Weapons. All the maneuvering is taking place now. That is the target. In December 2001, two to three months after 9/11; I (Imran Hosein) published a booklet 'A Muslim Response to the Attack on America.' In that booklet I argued that the target is Pakistan's Nuclear Plants and Weapons. I also argued that in order for them to move in and destroy Pakistan's Nuclear Plants and Weapons they will have to provoke civil war in Pakistan. That is what they are trying to do know. If elements within the Pakistan armed forces were to rebel against the military command in Pakistan then the government and fighting where to break out within the Pakistan armed forces that would be the que for them to move in to save the world from a Nuclear threat. Once they dispose of Pakistan's Nuclear Plants and Weapons and to an extent Iran's missile capacity then 2012 – all the hype about 2012- is meant to prepare the world for something big. Everybody is waiting for something big. So let's not disappoint them. 2012 perhaps can witness Israel's big war. The use of Nuclear weapons in Israel's war and eventually it will then become clear- that Israel has replaced the USA as the ruling state in the World. A defining moment in history, for the transfer of power from the USA, for Israel to be recognized by the rest of mankind. [Unquote]

They have even created or invented and popularized, due to their grip on the Media and thus the mindset of the world, 'so-called' resistance groups like *al-Qaeda* and the *Taliban* as being the representatives of 'True Islam', which gives the masses a 'false perception' that Islam is wicked, backward, oppressive and violent. They will soon occupy Pakistan, to gain control of the Port City of Karachi, which will give them a port to ship the Natural Resources of the Eurasian geographic region for their own consumption.

Islam is viewed as being the only source of challenge to the western Capitalist/Zionist domination of the world. This challenge indeed exists as in the form of a widespread realization amongst Muslim's everywhere

that they have to free themselves from the stronghold that the western Capitalist/Zionist alliance has acquired over them and Islam. A dynamic, vibrant, living Islam left in peace will offer the world peace, security, morality and economic and social justice. Bombs and technology will not decide who wins, but the emergence of a superior civilization will determine this.

It has become even more necessary, in these turbulent times to relate to our children and youth born and being raised in the west, or in western influenced environments, the events of one of the greatest sacrifices in the history of mankind. The Martyrdom of Imam Husayn ؑ, so lessons may be learned from it.

Muharram, the first month of the Islamic Calendar, marks the concept of emigration *(Hijrah)* in the cause of Allah ﷻ. It is also sacred for many other reasons. Jews used to fast on this day but Prophet Muhammad ﷺ advised Muslims to fast both ninth and tenth of Muharram. The Holy Prophet ﷺ has enumerated the significance of this day in many Traditions *(Hadith)*. However, it is the Martyrdom of Imam Husayn ؓ and seventy-one members of his family and associates which took place on this day at Karbala, in 61 AH that we Muslims, who love the Holy Prophet ﷺ remember most. He gave the ultimate sacrifice of position, family and life for the restoration of justice. It is a Day of triumph over falsehood and a Day of the reaffirmation of a true Muslims determination to make *Jihad* or strive against corrupt and un-Islamic forces within or without its ranks as a first duty. The problem of the Muslim Ummah on a global level is a real and living problem- it is our Karbala today. Since March 3, 1924 (eighty years) we are Muslims without a Caliphate, in which Allah ﷻ is Sovereign. To accept the monarchs and presidents as sovereign is an act of *shirk*. The huge oil wealth of Arabia belongs to the world of Islam. The handing over of the effective control of this oil wealth to the Americans is an act of treason. Volumes can be written on the economic subordination of the Muslim world.

Imam Jafar Saadiq ؓ rightly proclaimed,

Karbala Today

كُلُّ يُوْمٍ عَا شُوْرَاء و كُلُّ اَرْضٍ كَرْبَلاَء

Every day is *Ashura* and every land is Karbala

We need to find and enforce a solution to our present degradation and decline whether we are from Africa, The Indo-Pak Subcontinent, or the Arab World. We have a population of over 1.2 Billion in the world and yet we have no say in the International Affairs. The propaganda machinery of the west has misrepresented Islam on a global level. We need to enforce ways and means to counter this propaganda. One method that can be enforced is to adapt and modify existing functions and observances to serve the original spirit of mobilizing the spirit and educating society as to how we can gain the pleasure of Allah ﷻ and serve the cause of Islam.

Islam has produced numerous stars within the Galaxy of Prophets, truthful, martyrs, and saints who illuminated the world when the forces of darkness threatened. We have to reattach ourselves to this fellowship and seek their guidance if we want success. Allah ﷻ says in the 4th Sura, ***an-Nisā'*** *(Women)* النِّسَآء, Verse 69:

وَمَن يُطِعِ اللّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللّهُ عَلَيْهِم
مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ وَحَسُنَ
أُولَـئِكَ رَفِيقًا

And whoever obeys Allah ﷻ and His Messenger ﷺ they are the people who shall be in the company of those whom Allah ﷻ has blessed with His favour: the Prophets, the Truthful, the Martyrs and the Most Pious. And how excellent these companions are!

Who are the recipients of Allah's blessings? There are four categories, النَّبِيِّينَ The Prophets, الصِّدِّيقِينَThe *Siddiqs* - the embodiment of Truth, الشُّهَدَاء The Martyrs and الصَّالِحِينَ*Saliheen* or righteous who have attained the status of being Intimates of Allah ﷻ (*Aulia Allah* ﷻ*)*. In the Islamic concept of Democracy the majority is not necessarily right. We do not count heads but look at competency and proximity to Allah ﷻ and his Beloved Holy

Prophet Muhammad ﷺ. Equality does not mean physical sameness. A thousand fools cannot be equal to a beloved of Allah ﷻ. Islam insists on duty and competency Imam Husayn ؓ represented truth, justice, purity, love, service and sacrifice. Islamic democracy relies on the strength of argument whilst western democracy is based on the argument of strength. The Holy Qur'aan says in the 6th Sura ***al- An'ām*** [The Cattle] الْأَنْعَام Verse 162:

قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ

Say: 'My Prayer, my Hajj (Pilgrimage) and sacrifice (together with the entire worship and servitude) and my life and my death are for Allah ﷻ alone, Who is the Lord of the entire universe.

A leader must have complete mastery over his animal self, seeking neither, power, position nor pleasure. Under the rule of the *Yazidi* brand of Islam, enforcing a spiritless brand of Islam, devoid of love and respect, the blood of a Husayn عليه السلام has to purify the *Ummah*. The Capitalist/Zionist/Wahabbi alliances are bedfellows. When it is clear that the rulers are not really functioning as servants of humanity as they were supposed to; how does one to deal with the flagrant breach of the divine trust?

The answer to this question is to be found in the Qur'aan which lays down the ground rules of a clear-cut policy 4th Sura, *an-Nisa' (Women)* **النِّسَآء**: Verse 135:

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُونُواْ قَوَّامِينَ بِالْقِسْطِ شُهَدَاء لِلّهِ وَلَوْ
عَلَى أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقَيرًا
فَاللّهُ أَوْلَى بِهِمَا

O you who have committed to Allah ﷻ! Become tenaciously firm on justice, bearing witness for the sake of Allah ﷻ. Even if is against your own selves or parents or relatives. Whether the person is rich or poor, Allah ﷻ is a greater Well-Wisher of them both (than you are).

Karbala Today

The Holy Qur'aan clearly declares in the 2nd Sura al-B*aqarah* (the Cow) الْبَقَرَة: Verse 191 that:

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And rousing mischief and disruption (*fitna*) is a severer (crime) than killing.

The tragic events of Karbala is an annual reminder to practice Islam honestly and sincerely, to do what is right irrespective of consequences, and fear none but Allah. To stand for the truth and fight to the death is more honourable than submitting to the wrongful. As Khwaja Muinuddin Chishti ؓ reminded us:

شاہ ہست حسین   بادشاہ ہست حسین
دین ہست حسین   دین پناہ ہست حسین
سر داد نہ داد دست   در دست یزید
حقاکہ بنائے لا الا است حسین

The ruler over his ego and lovers hearts is Husayn ؑ. The true Leader is Husayn ؑ.
The way of life (*al-Islam*) is Husayn ؑ. The guardian of *Imaan* is Husayn ؑ.
He sacrificed his blessed head and but gave not his blessed hand to Yazid.
Truly, the fountain of *Tauhid* is Husayn ؑ.

As the Rites and Rituals of Hajj keep alive the remembrance of true *Tauhid*[258] i.e. Allah ﷻ is the Sovereign, whose rule is maintained within the institution of the Caliphate, the Rites and Rituals introduced in Islam by the Sufi's to remember Imam Husayn ؓ keeps the spirit of resistance alive in the hearts of sincere believers who have not given in to the corrupt man-made systems that exploit in the name of democracy. Critical attention needs to be given to sectarian rivalry in Islam with the emergence of many rival sects amongst Muslims themselves, many of which dogmatically lay claim to the true Islam while demonizing all rivals as misguided. Among the strange and misguided sects is one that as per the prophecy of the Holy Prophet Muhammad ﷺ emerged out of the

region of *Najd* in Arabia to declare all its rivals to be *Mushrikeen* (i.e., a people who blaspheme against the one God), and to further declare it obligatory to kill all such rivals. Members of that *Najdi Wahabi* sect entered into an alliance with the *Saudi* clan in order to win control over the *Hijaazi* Arabian heartland of Islam. They sought this control over the *Hijaaz* in order to cleanse it of what they considered to be *Shirk* (blasphemy), and to thus restore the true faith. When they succeeded in winning that control they proceeded to slaughter thousands of innocent Muslims. They subsequently further exposed the hollowness of their faith in Islam when they aided and abetted in the creation and preservation in Arabia of a Saudi-American client-State that they named Saudi Arabia. In doing so they presided over the destruction of *Dar al-Islam* and the *Khilafah* State that the blessed Holy Prophet ﷺ had established. They also chose friendship and alliance with Europe's mysterious Judeo-Christian alliance in preference to fraternal solidarity with those believers who proclaimed their faith in Islam.

So long as the Saudi-Wahabi alliance maintains its client-State relationship with the European Zionist-Christian alliance which rules the world, it remains impossible for any Muslim, or combination of Muslims, to dislodge them from control over the *Hijaaz*, the *Haramain* and the *Hajj*. This upstart sect with a claim to represent the true Islam actually presides over the monstrous betrayal of Islam while aiding and abetting in the destruction of the Islamic Caliphate. They played a crucial role in delivering to the Jewish-Christian alliance the capacity to eventually rule over the entire world of Islam.

Yet another strange and mysterious but very attractive Indian sect declaring those within its fold to be a people of *Tabligh* (i.e., missionary preaching). Their methodology of reaching out to Muslims and gently leading them back to the non-strategic Sunnah of the blessed Holy Prophet ﷺ is indeed impressive. Many of its members are very sincere Muslims who do live lives of great piety. Hence it is quite mysterious that members of this sect would oft-times rather shy away from the remembrance of Imam Husayn عليه السلام, which delivers knowledge of the strategic Sunnah. They would act in this strange way even when they have

no knowledge of the subject. They would rather close their ears than join in a conversation or discussion that questions the validity of the Saudi Occupation of the *Hijaaz* or the Zionist control of *al-Aqsa*.

Most of the *Ulama* of this age, even in the *Dar al-'Ulum* or institutions of higher Islamic learning, seem to neglect the inner dimension of the Qur'aanic Revelation. The Sufi's, except for a handful, are busy with mystifying the Science of Spirituality and have themselves abandoned the Sufi epistemology that recognizes the validity of internal intuitive spiritual insight as a source of knowledge. Hence they are unable to read and understand the movement of history and respond, as Imam Husayn عليه السلام did to challenge those forces which move history. Thus the forces against the Islamic Ideology will allow the *Ijtima* (gathering); the gathering of *dhikr* in the *Sufi Khanqah* or the breast beating and wailing of the *Shia* but they will never allow meddling in politics and economics. Our Karbala Today is an all out struggle against economic corruption and political slavery enshrined in their system of production and consumption.

The French have a proverb: *'plus ça change, plus c'est la meme chose'*, i.e. the more it (appears to) change - the more it is (in fact) the same thing.

Muslims are being slaughtered in Afghanistan, North-West Pakistan, Iraq, Somalia and elsewhere, and we anticipate more of the same "from the river of Egypt to the great River Euphrates' as well as in Venezuela, Bolivia, Iran and elsewhere. Yet many still do not recognize the falsehood of the claim that all the intimidation, bloodshed and mass slaughter is being perpetrated in the name of establishing democracy. In fact the substance of the Judeo-Christian European alliance which drives the current barbaric Anglo-American-Israeli world-order does not appear to have changed in the last 150 years. Read the speech of Chief See-at-hl, delivered in a speech directed at the President of America in 1855. This same address could have been delivered by Malcolm X 100 years later in 1955. And if we had the eloquence of those two men we could speak the same words today, 150 years later, in a world now ruled by the same white slave-master who now hides behind a deceptively innocent black face.

The Caliphs and Hazrath Ali ibn Abu Talib ﵁

In the 3rd Sura, *aal-i- Imraan* آل عِمْرَان [The Family of Imran] Verse 33 Allah ﷻ speaks of His choice:

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Verily, Allah ﷻ chose Adam, and Nuh (Noah), and the family of Ibrahim (Abraham) and the family of Imran (in dignity) above all the people of the world.

Allah ﷻ speaks of this chosen family and says that they are descendants of each other. So and so is the descendant of 'so and so' is said to expound 'connection' (*ta'alluq*) and 'relationship' (*nisba*). The Holy Prophet Muhammad ﷺ also expounded his connection to Hazrath Ali ﵁. Hazrath Imran bin Husayn ﵁ narrates that the Holy Prophet Muhammad said:

إنّ علياً مِني و أنا منه، و هو ولي كل مؤمن من بعدي

Undoubtedly Ali is from me and I am from Ali. After me Ali is the ولي *wali* (protector and guide) of every believer [259]

This Hadith also appears in Tirmidhi, Volume 6, page 392 with slight different wording]

In the history of Islamic Rhetoric (كلام) this is only one instance where a single thread اكترفی (*iktarfi*) of connection has a double thread .This blessed unique rhetoric quoted above, when he ﷺ said:

إنّ علياً مِني و أنا منه

Ali is from me and I am from Ali

إنّ علياً مِني و أنا منه emanated from the blessed lips of the Holy Prophet Muhammad ﷺ, expounding the status and relationship to him of Hazrath Ali ﵁. If the Holy Prophet Muhammad ﷺ had only said, 'Ali is of me' (*Aliyu minni*) I would have understood for he had said 'He who follows me is of me' for Hazrath Ali ﵁ is in the category of excellent follower.

Karbala Today

An *Ummah* that was literally addicted to discovery and the pursuit of knowledge suddenly becomes an *Ummah* completely divorced from the pursuit of knowledge and were literally left with a blind imitation with very little reflection except for a few great scholars that have maintained the traditions of Islam. The greatest tragedy of that is when we have begun studying and learning Muslims have gone to western methodology and have abandoned this incredible tradition that we have. Which is not to say that there's not benefit in much of the development and knowledge's that have taken place in the west. At the same time we should recognize that we have an extraordinary tradition. The abandonment of this tradition is one of the most detrimental things to the condition of the Muslims in our present time. We have to seriously look at the impact and effect of this.

The Imams of the early communities were brilliant human beings whom Allah ﷻ gave intellect. They were literally containers. Why is it that we cannot contain the knowledge that people had before. The early Muslims were huge containers and unfortunately we have become very narrow containers. In order to pour anything in a container it has to be empty. So people who come, who think they know everything and you try and pour knowledge into them it spills out. Imam Shafi ؓ said:

فقه و سفي فا كن ليسا واهدا

فا إني و هقلهي إيأكا أنسه

فدهلكا قسن لم يأدهق قلبه تقان

وأهدها جهلن كيفا ظهل–جهلي يأسله

Faqih'an wa Sufi'an fa kun laysa waahida
fa inni wa haqqillahi iyyaka ansahu
Fadhalika qasin lam yadhuq qalbuhu tuq'an
Wahadha jahulun kayfa dhul-jahli yasluhu
[al-Shafi'i, Diwan, (Beirut and Damascus: Dar al-fikr) p. 47]
Be at the same time a Faqîh and a Sufi.
(Be both) a Faqih and a Sufi: do not be only one of them,
Verily, by Allah ﷻ's truth, I am advising you sincerely.

For the former is hardened, his heart tastes no Allah ﷻ consciousness
While the latter is ignorant - of what use is the ignorant?

The '*faqih*' is somebody who hasn't tasted *taqwa* in their heart if they don't have, a technical term called, *tasawwuf*. And if a Sufi is ignorant, how can he be someone balanced: i.e. the inward and outward have to be in entrainment. The real *mu'min* is he whose outward Islam is intact, *Imaan* is intact and *Ihsaan* is manifesting. This is a whole and complete human being. Some off us have become so focused on the outward that we have literally forgotten the inward experience of Islam. We have lost the true spirit and lost the goal.

The spirit of Islam is based on learning the '*deen*' acting on it and taking it out to people in a state of humility and submission; not in a state of arrogance and self righteousness. The *sahaba* were not arrogant people. They went to the corners of the earth in deep humility. They had *izza-tul-nufuus*. They were not humble in a meek sense but they were like lions; humble in a sense that they realized the rest of the world were in the state they were in because they were not given Islam and they (the *sahaba*) were blessed with Islam. Set aside the luxury of having differences for a better time and this does not mean compromising the *deen* but we must realize that this universal *deen* encompasses many different types of people, with different types of understanding. The *sahaba* also manifested differences in understanding. By this ummahs deviation from this *nisbah* from Allah ﷻ, and the Islamic Epistemology or method of acquisition of knowledge is why we see the tribulation and division in this *Ummah*. There were many amongst the Sahaba and even in simple people in this age that don't have much external knowledge but their awareness of Allah ﷻ and emotional love for the Holy Prophet Muhammad ﷺ impacts their heart. This is very important because many of the Sahaba were not scholars but very simple people who because their faith (*imaan*) was so strong and their knowledge of Allah ﷻ was so powerful, that they were *ulama* with deep knowledge of Allah ﷻ. They were not people of memorizing the whole Holy Qur'aan or knowing many hadith. So I hope we don't envision that if you are not a scholar you are finished. On the contrary there are very simple Muslims with such strong *imaan*, that they are in a much better

state than people who know many hadith and narration (*riwayah*) and things like that and it doesn't benefit them.

The Holy Prophet Muhammad ﷺ said:

عن ابن عباس رضي الله عنه انه قال النبي صلي الله عليه وآله وسلم انا مدينة العلم و علي بابها فمن اراد العلم فليات الباب

Hazrath ibn Abbas ؓ narrates that the Holy Prophet Muhammad ﷺ said, 'I am the City of Knowledge and Ali is its door; whosoever wants to attain knowledge must come to the door. [260]

Also the Holy Prophet Muhammad ﷺ said:

عن علي رضي الله عنه قال قال رسول الله صلي الله عليه وآله وسلم انا دارالحكمة و علي بابها

Hazrath Ali ؓ reports that the Messenger of Allah ﷺ said, 'I am the house of wisdom and Ali ؓ is its door[261]
[Jaami at-Tirmidhi, Volume 6, Chapters on al-Manaaqib, Page 394, Hadith Number 3722]

There is a difference between knowledge, which is the acquisition of information, and wisdom, which is the application of the information obtained to benefit or heal oneself and others, thus both should compliment each other. The word wisdom or *hikmah* in Arabic is derived from the same root as the word hakim حكيم which literally means 'doctor'. So a knowledgeable scholar should wisely dispense to heal him and others spiritually. There are many 'so-called' Ulama have simply become like information recorders, that memorise many things and can quote them like playback'. They have even become arrogant despite their knowledge of servitude. That is not an *Alim*. The true Ulama are humble, before Allah ﷻ and the slaves of Allah ﷻ. A beautiful example of a humble *Alim* is related by Mohammed ibn Hajj al-Abdari al-Fasi ؓ[262] from Morocco the author of *Madkhal Ash-Shara Ash-Shareef Ala Al-Mathahib* (Introduction to Islamic Jurisprudence According to Schools of Thought)

who relates the incident when he went to his teacher Shaykh As-Salih 'Abdullah Ibn S'ad a.k.a. Ibn Abi Jamrah ﵁, one of the greatest scholars of hadith from al-Andalus who wrote the famous book *Bahjat al-nufus* (joy of the souls), a commentary of *Sahih* Bukhari. He says that when I went to him and said:

I want to learn from you O Shaykh!

He replied:

We are both students and Allah ﷻ is the Teacher; so if you want to sit with me, then welcome

That is humility. That inspires love in the student. The great Imams students differed with them and yet they never denied their teacher. Imam Shafi ﵁ was the student of Imam Maalik ﵁ and yet Imam Shafi ﵁ said:

I am just a boy from the use of Maalik

That did not stop him from going against his teacher's judgments and opinions and formulating his own *Madhab*.

We live in an age where *Mufti's* and *Shuyukh* have set themselves up as demi-gods. Allah ﷻ speaks of such scholars who are so full of themselves and proud of their knowledge in the 62nd Sura al-Jumu'ah الْجُمُعَة (Friday, the Congregation) in verse 4:

ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

Like that of a donkey loaded with heavy books on its back

Knowledge is a living dynamic thing that by its nature, must constantly deal with the creative tensions that arise out of intellectual confrontation. We are being confronted intellectually and at every level in our age. If we do not have individuals who are willing to rise up to the level of this *deen* and be willing to think deeply about the profound issues of our age, which includes theology, then who are going to guide the masses. We cannot be content with stories about the greatness of our past, but we should be nourished by it and recognise that we come from a proud and great tradition. I use pride in the context of dignity or *izzah*, which means we are proud to be the slaves of Allah ﷻ in a state of slavehood or *ubudiyya*[263]. This knowledge and wisdom makes us realise what Allah ﷻ

says in the Holy Qur'aan in the 12th Sura, Yusuf (Joseph) يُوْسُف in verse 76:

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

And above every possessor of knowledge is (also) one;
possessing greater knowledge.

The Holy Prophet Muhammad ﷺ was taught by Allah ﷻ and he pointed to the door to get an atom of his knowledge.

QASIDA BY RUMI ON ALI ﷺ

Maulana Jalaluddin Muhammad Rumi ﷺ wrote a beautiful *Qasida* on Hazrath Ali ibn Abu Talib ﷺ:

Saki e ba wafa manam, dam hame dam Ali Ali
A humble poet, I am, Let me make you ponder drink from me
In rapture, my very being cries out: Ali Ali
Sufi e ba safa manam, dam hame dam Ali Ali
A Sufi, I am, Pure of heart
In rapture, my very being cries out: Ali Ali
Ashike Murtaza manam, dam hame dam Ali Ali
A lover, I am, of *Murtaza* (The elected Spiritual Guide) Ali
In rapture, my very being cries out: Ali Ali
Mutribe khushnava manam, dam hame dam Ali Ali
My joy uncontained, I am in song
In rapture, my very being cries out: Ali Ali
Adam ba safa tueen, Yusufe mah laka tueen
Adam the Pure be you, Yusuf the Beautiful too
Khidhre rahe khuda tueen, dam hame dam Ali Ali
You are the Khidr (the evergreen guide) to Allah ﷻ
In rapture, my very being cries out: Ali Ali
Shahe shariyatam tueen, pire tariqotam tueen
The inheritor of *Shariah* is you,
The true guide on the path to Allah ﷻ (tariqah) is you
Haq ba hakikatam tueen, dam hame dam Ali Ali

I swear by The Truth, you are the Truth (*Haqiqah*) absolute.
In rapture, my very being cries out: Ali Ali
Ham dame sayeedul basher, raj-e-shamshul qamar
Faithful Companion of the Leader of Mankind
In whose company pales even the Sun, the moon
Babe shabirro ham shabbar, dam hame dam Ali Ali
Oh, Father of Hasan and Husayn
In rapture, my very being cries out: Ali Ali
Sayeede sarware karam, goft bato ay ibne am
The Bestower of *karm* – inexplicit gifts- in his generosity (Muhammad ﷺ), said
My cousin, the son of my uncle
Lahamak lahmi dammak dammi, dam hame dam Ali Ali
My flesh is your flesh, my blood your blood
In rapture, my very being cries out: Ali Ali
Ayah e Innama barat, taje la fata sarat
That the Holy Qur'aan makes clear in the Verses of Bestowal,
You are the Guardian, the Master of believers, Garbed, Crowned, Invincible, and Unvanquished
Shamsh gulame Kambarat, dam hame dam Ali Ali
Shams, your humble servant, your lowly servant, am I (*Rumi*)
In rapture, my very being cries out: Ali Ali

ENDNOTES

[1] الحديث رقم 10 : أخرجه أحمد بن حنبل في المسند، 1 / 207، الرقم : 1772، 1777، 17656، 17657، 17658، والحاكم في المستدرک، 3 / 376، الرقم : 5433، 2960، والنسائي في السنن الکبري، 5 / 51 الرقم : 8176، والبزار في المسند، 6 / 131، الرقم : 2175، والبيهقي في شعب الإيمان، 2 / 188، الرقم : 1501، والديلمي في مسند الفردوس، 4 / 361، الرقم : 7037.

[2] Sihah Sittah: The six major Hadith collections الكتب السته; *al-Kutub al-Sittah* are collections of hadith by Islamic scholars who, approximately 200 years after the Holy Prophet Muhammad ﷺ's death and by their own initiative, collected hadith. They are sometimes referred to as Al-Sihah al-Sittah (The Authentic Six). They are Sahih Bukhari, Sahih Muslim, al-Nasa'i, Abu Dawud, Jaami al-Tirmidhi, Sunan ibn Majah.

[3] Ismail ibn Kathir ابن كثير was an Islamic scholar. His full name is Abu Al-Fida, 'Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrawi. He was born in 1301 in Busra, Syria (hence Al-Busrawi). He was taught by Ibn Taymiyya (expounder of Wahabbism) in Damascus, Syria.

[4] Taqi ad-Din Abu 'l Abbas Ahmad ibn 'Abd al-Halim ibn 'Abd as-Salam Ibn Taymiya al-Harrani تقي الدين أبو العباس أحمد بن عبد السلام بن عبد الله ابن تيمية الحراني a Kurdish Salafi scholar born in Harran, located in what is now Turkey, close to the Syrian border. There is probably no other theologian, medieval or otherwise, who has had as much influence on the modern radical Islamist movement. His teachings, first followed by Muhammad ibn Abd al-Wahhab (d. 1792), became the basis of the Wahabi movement in the nineteenth century and the guiding principles of the Wahabi state of Saudi Arabia. Again, in the nineteenth and twentieth centuries, through Muhammad Abduh and Rashid Rida, they influenced the modernist Salafiyah movement. He was also a staunch critic of veneration of tombs and treating them as place of acceptance of worship and supplication. He stated that when a Muslim says "La Ilaha Illa Allah", he/she testifies that he/she will worship Allah and Allah alone. Therefore, going through intermediaries, invoking them, and seeking their assistance is an act of *shirk* (associating partners in the worship of Allah). He influenced an 18th century Arabian scholar named Muhammad ibn Abd al-Wahab, who studied the works of ibn Taymiyyah and aimed to revive his teachings and founded Wahabism.

[5] Ibn Qayyim Al-Jawziyya (1292-1350CE / 691 AH- 751 AH) was a Sunni Islamic jurist, commentator on the Qur'aan, astronomer, chemist, philosopher, psychologist, scientist and theologian. Although he is commonly referred to as "the scholar of the heart," given his extensive works pertaining to human behaviour and ethics, Ibn al-Qaayim's scholarship focused in the sciences of Hadith and Fiqh. Ibn al-Qayyim ultimately joined the study circle of Ibn Taymiyah, 661H - 728H (1263-1328), who kept him in his company as his closest student, disciple and his successor. He defended Ibn Taymiyah's religious opinions and approaches, and he compiled and edited most of his works, and taught the same. He eventually accepted the Sufi way when he met the grit Sufi Abdullah al Ansari of Heart, Afghanistan. He wrote *Madaarij Saalikeen* مدارج السالكين (The Steps of the Spiritual Traveller) which is a commentary of the book by Shaikh Abdullah al-Ansari, *Manazil-u Sa'ireen* (Stations of the Seekers);

[6] Imam ash-Shawkani: Muhammad ash-Shawkani (1759-1834 C.E.) was a Yemeni scholar of Islam. Born into a Zaydi Shi'a Muslim family, ash-Shawkani later on adopted the Salafi ideology within Sunni Islam and called for a return to the textual sources of the Quran and hadith. He

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viewed himself as a *mujtahid*, or authority to whom others in the Muslim community had to defer in details of religious law.

[7] Muhammad ibn 'Abd Al-Wahhab ibn Sulaiman ibn Ali ibn Muhammad ibn Ahmad ibn Rashid Al-Tamimi (1703–1792 C.E.) محمد بن عبد الوهاب التميمي was an Islamic scholar born in Najd, in present-day Saudi Arabia. It is from ibn Abd-al Wahhab that the term Wahabism derives. He branded Sufis and Shia Islam, are on *Kufr* (infidels). He was instrumental in destroyed the shrines that were erected over graves and was also considering destroying the dome above the grave of the Prophet Muhammad, out of fear that it might be worshipped.

[8] *Allama* Muhammad Iqbal علامه محمد اقبال; [November 9, 1877 Sialkot- April 21, 1938 Lahore] was a Persian and Urdu poet, philosopher and politician. Iqbal was a strong proponent of the political and spiritual revival of Islamic Civilization across the world. He is known as *Muffakishy-e-Pakistan* (The Thinker of Pakistan), *Shair-e-Mashriq* (The Poet of the East), and *Hakeem-ul-Ummat* (The Healer the of Ummah). He is officially recognized as the national poet of Pakistan.

[9] Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH [2]) was a Sunni scholar and the leading traditionist of his age, frequently referred to as the "Imam of the *Muhaddithin*" or the "*Muhaddith* of Khorasan."

[10] Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH) gained substantial reputation for writing *Al-Mustadrak alaa al-Sahihain* and *Mustadrak al-Hakim* Al-Haakim started writing '*Mustadrak*' when he was 72 years old. Al-Hakim is quoted to have said: "I drank water from Zamzam and asked Allah ﷻ for excellence in writing books".

[11] Imam Abu 'Abdullah Al-Qurtubi or Abu 'Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari al-Qurtubi أبو عبدالله القرطبي d(1214 - 1273) was a famous classical Sunni Maliki scholar.

[12] 1. Ahmad bin Hambal, *al-Musnad* (1:293,316)
2. Nasai, *as-Sunan-ul-kubra* (5:93,94#8355,8364)
3. Nasai, *Fadail-us-sahabah* (p.74,76#250,259)
4. Ibn Hibban, *as-Sahih* (15:470#7010)
5. Hakim, *al-Mustadrak*, (2:539#3836)
6. Hakim, *al-Mustadrak* (3:174,205#4754,4852)
7. Ahmad bin Hambal, *Fadail-us-sahabah* (2:760,761# 1339)
8. Abu Yala, *al-Musnad* (5:110#2722)
9. Shaybani, *al-Aahad wal-mathani* (5:364#2962)
10. Abd bin Humayd, *al-Musnad* (1:205#597)

[13] Ahmad bin Hambal, *Fadail-us-sahabah* (2:760#1336

[14] Abū Īsā Muhammad ibn Īsā ibn Surat ibn Mūsā ibn ad-Dahhāk as-Sulamī at-Tirmidhī (824-892, i.e. 209 AH - 13 Rajab 279 AH) was a collector of hadith. He wrote the Sunan al-Tirmidhi, one of the six canonical hadith compilations used in Sunni Islam. Starting at the age of twenty, he travelled widely, to Kufa, Basra and the Hijaaz, seeking out knowledge from, among others, Qurtubi ibn Said, Bukhari, Imam Muslim and Abu Dawud.

[15] 1. Tirmidhi, *al-Jami-us-sahih* (5:701#3874)
2. Tabarani, *al-Mujam-ul-kabir* (22:403,404#1008, 1009)
3. Hakim, *al-Mustadrak* (3:171#4744)
4. Muhibb Tabari, *Dhakhair-ul-uqba fi manaqib dhaw-il-qurba* (p.77)
5. Ibn Athir, *Usad-ul-ghabah fi marifah as-sahabah* (7:219)
6. Dhahabi, *Siyar alam an-nubala* (2:125)
7. Mizzi, *Tahdhib-ul-kamal* (4:512)

8. Shawkani, *Darr-us-sahabah fi manaqib al-qarabah was-sahabah* (p.273)

[16] 1. Tirmidhi, al-Jami-us-sahih (5:678##3819)
2. Bazzar, al-Musnad (7:71#2620)
3. Tayalisi, al-Musnad (p.88#633)
4. Tabarani, al-Mujam-ul-kabir (22:403#1007)
5. Hakim, al-Mustadrak (2:452#3526)
6. Maqdasi, al-Ahadith-ul-mukhtarah (4:160,162#1379,1380)
7. Ibn Kathir, Tafsir-ul-Quran al-azim (3:489,490)
8. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.78)
* This tradition is hasan (fair).

[17] 1. Hakim, *al-Mustadrak* (3:168#4736)
2. Ibn Abi Shaybah, *al-Musannaf* (7:432#37045)
3. Shaybani, *al-Aahad wal-mathani* (5:360#2952)
4. Ahmad bin Hamnbal, *Fadail-us-sahabah* (1:364#532)
5. Khatib Baghdadi, *Tarikh Baghdad* (4:401)

[18] A hadith which appears both in the collection of *Sahih* صحيح Bukhari and *Sahih* صحيح Muslim

[19] 1. Muslim, as-Sahih (4:1883#2424)
2. Ibn Abi Shaybah, al-Musannaf (6:370#36102)
3. Ahmad bin Hambal, Fadail-us-sahabah (2:672#1149)
4. Ibn Rahawayh, al-Musnad (3:678#1271)
5. Hakim, al-Mustadrak (3:159#4705)
6. Bayhaqi, as-Sunan-ul-kubra (2:149)
7. Tabari, Jami-ul-bayan fi tafsir al-Quran (22:6,7)
8. Baghawi, Maalim-ut-tanzil (3:529)
9. Ibn Kathir, Tafsir-ul-Quran al-azim (3:485)
10. Suyuti, ad-Durr-ul-manthur fit-tafsir-bil-mathur (6:605)

[20] 1. Bukhari, as-Sahih (3:1326,1327#3426,3427)
2. Muslim, as-Sahih (4:1904#2450)
3. Ahmad bin Hambal, al-Musnad (6:282)
* The narrator is unsure of the exact words of the Prophet (A).

[21] Muhammad ibn Ismail al-Bukhari, popularly known as Al-Bukhari (البخاري) or Imam Bukhari (810-870 ce), was a famous Sunni Islamic scholar of Persian ancestry, most known for authoring the hadith collection named *Sahih Bukhari*, a collection which Sunnis regard as the most authentic (*Sahih*) of all hadith compilations and it is the most authoritative book after the Qur'aan.

[22] 1. Bukhari, as-Sahih (3:1361#3510)
2. Bukhari, as-Sahih (3:1374#3556)
3. Muslim, as-Sahih (4:1903#2449)
4. Ibn Abi Shaybah narrated it in al-Musannaf (6:388# 32269) through Ali (كرم الله وجهه)
5. Abu Awanah, al-Musnad (3:70#4233)
6. Shaybani, al-Aahad wal-mathani (5:361#2954)
7. Tabarani, al-Mujam-ul-kabir (22:404#1013)
8. Hakim, al-Mustadrak (3:172#4747)
9. Bayhaqi, as-Sunan-ul-kubra (10:201)
10. Daylami, al-Firdaws bi mathur al-khitab (3:145#4389)

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[23] *Al-Mu'jam al-Kabeer* is a known Hadith collection, written by Sunni Islamic scholar al-Tabarani (or At-Tabarani). The complete work is comprised of 25 volumes containing 7800 pages of writing.

[24] Abu al-Qasim Sulaiman ibn Ahmad ibn Al-Tabarani born 260 AH (821 CE) and lived, according to the sources, until 360 AH (918 CE). He narrated numerous *ahadith*. Amongst his students Ahmad bin 'Amr bin 'Abdul-Khaliq Al-Basri or Abu Bakr Al-Bazzar.

[25] 1. Hakim, *al-Mustadrak* (3:167#4730)
2. Abu Yala, *al-Mujam* (p.190#220)
3. Shaybani, *al-Aahad wal-mathani* (5:363#2959)
4. Tabarani, *al-Mujam-ul-kabir* (1:108#182)
5. Tabarani, *al-Mujam-ul-kabir* (22:401#1001)
6. Dawlabi, *az-Zurriyah at-tahirah* (p.120#235)
7. Qazwini, at-Tadwin fi akhbar qazwin (3:11)
8. Haythami said in *Majma-uz-zawaid* (9:203) Tabarani has narrated this tradition with a hasan (fair) chain of narrators.
9. Ibn Jawzi, *Tadhkirat-ul-khawass* (p.279)
10. Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:219)

[26] Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH) was a Sunni scholar and the leading traditionist of his age, frequently referred to as the "*Imam* of the *Muhaddithin*" or the "*Muhaddith* of Khorasan."

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[28] 1. Ahmad bin Hamnbal, al-Musnad (4:332)
2. Ahmad bin Hamnbal, Fadail-us-sahabah (2:765#1347)
3. Hakim, al-Mustadrak (3:168#4734)
4. Shaybani, al-Aahad wal-mathani (5:362#2956)
5. Tabarani, al-Mujam-ul-kabir (20:25#30)
6. Tabarani, al-Mujam-ul-kabir (22:405#1014)
7. Haythami said in Majma-uz-zawaid (9:203) Tabarani has related it. Umm Bakr bint Miswar has been neither criticised nor declared reliable. The rest of the narrators of the tradition have been declared thiqah (trustworthy).
8. Dhahabi, Siyar alam an-nubala (2:132)

[29] Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH [2]) was a Sunni scholar and the leading traditionist of his age, frequently referred to as the "Imam of the Muhaddithin" or the "Muhaddith of Khorasan."

[30] Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH) gained substantial reputation for writing *Al-Mustadrak alaa al-Sahihain* and *Mustadrak al-Hakim*. Al-Haakim started writing 'Mustadrak' in the year when he was 72 years old. Al-Hakim is quoted to have said: "I drank water from Zamzam and asked Allah ﷻ for excellence in writing books".

[31] Ahmed ibn Hanbal 'أحمد بن حنبل ' Ahmad bin Hanbal) (780 - 855 CE, 164 - 241 AH) was an important Muslim scholar and theologian born in Khorassan to a family of Arab origin. He is considered the founder of the Hanbali School of *fiqh* (Islamic jurisprudence). His full name was Ahmad bin Muhammad bin Hanbal Abu `Abd Allah al-Shaybani. Shayban or Banu Shaybah is Ibn Hanbal's tribe. It is an Arabic tribe located in Arabia and it still exists in Arabia.(أحمد بن محمد بن حنبل أبو عبدالله الشيباني).

[32] 1.Hakim, *al-Mustadrak* (3:166#4728)
2. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94)
3. Ibn Athir, Usad-ul-ghabah fi-marifah as-sahabah (7:220)
4. Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:101#263)

[33] 1.Hakim, *al-Mustadrak* (3:175#4757)
2. Ahmad bin Hambal, *Fadail-us-sahabah* (2:763#1344)
3. Tabarani, *al-Mujam-ul-kabir* (1:108#180)
4. Tabarani, *al-Mujam-ul-kabir* (22:400#999)
5. Tabarani, *al-Mujam-ul-awsat* (3:35#2386)
6. Haythami, *Majma-uz-zawaid* (9:212)

[34] 1. Muhibb Tabari said in *Dhakhair-ul-uqba fi manaqib dhaw-il-qurba* (p.94) Abu Said Naqqash related this tradition in *Fawaid-ul-Iraqiyyin.*
2. Hindi, *Kanz-ul-ummal* (12:105,106#34209, 34210)
3. Ibn Jawzi related it in *Tadhkirat-ul-khawass* (p.279) with slightly different words through Abdullah bin Umar.
4. Haytami said in *as-Sawaiq-ul-muhriqah* (2:257) Abu Bakr narrated it in *al-Gilaniyat*.
5. Manawi, *Fayd-ul-qadir* (1:420,429)

[35] 1. Hakim, *al-Mustadrak* (3:153#4684)
2. Ahmad bin Hambal, *Fadail-us-sahabah* (2:625,626# 1069,1070)
3. Ahmad bin Hambal narrated it in *Fadail-us-sahabah* (2:758#1333) through Miswar bin Makhramah as well.
4. Bazzar, *al-Musnad* (1:397#274)
5. Tabarani, *al-Mujam-ul-kabir* (3:44,45#2633, 2634)
6. Tabarani, *al-Mujam-ul-awsat* (5:376#5606)
7. Tabarani, *al-Mujam-ul-awsat* (6:357#6609)
8. Daylami, *al-Firdaus bi mathur al-khitab* (3:255#4755)
9. Maqdasi, *al-Ahadith-ul-mukhtarah* (1:198#102)
10. Haythami said in *Majma-uz-zawaid* (9:173) Tabarani narrated it in *al-Awsat* and *al-Kabir* and its chain of transmitters is thiqah (trustworthy).

[36] 1. Tirmidhi, *al-Jami-us-sahih* (5:700#3872)
2. Abu Dawud, *as-Sunan* (4:355#5217)
3. Nasai, *Fadail-us-sahabah* (p.77,78#264)
4. Hakim, *al-Mustadrak* (4:303#7715)
5. Bayhaqi, *as-Sunan-ul-kubra* (5:96)
6. Ibn Sa'd narrated this tradition in at-*Tabaqat-ul-kubra* (2:248) through Umm Salmah with slightly different words.
7. Ibn Jawzi, *Sifat-us-safwah* (2:6,7)
8. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.84,85)

[37] 1. ترمذي، الجامع الصحيح، 5 : 660، ابواب المناقب، رقم : 5779
2. احمد بن حنبل، المسند، 1 : 99، رقم : 774
3. ابن حبان، الصحيح، 15 : 430 : رقم : 6974
4. طيالسي، المسند، 1 : 91، رقم : 130
5. احمد بن حنبل، فضائل الصحابه، 2 : 774، رقم : 1366
6. مقدسي، الاحاديث المختارة، 2 : 394، رقم : 780، 781

Endnotes

7. هيثمي، مواردالظمآن، 1 : 553، رقم : 2235
8. ابن جوزي، صفوة الصفوه، 1 : 763
9. ذهبي، سير أعلام النبلاء، 3 : 250

[38] 1. Nasai, *as-Sunan-ul-kubra* (5:391,392#9236,9237)
2. Ibn Hibban, *as-Sahih* (15:403#6953)
3. Shaybani, *al-Aahad wal-mathani* (5:367#2967)
4. Tabarani, *al-Mujam-ul-awsat* (4:242#4089)
5. Hakim, *al-Mustadrak* (4:303#7715)
6. Bukhari, *al-Adab-ul-mufrad* (p.326#947)
7. Dawlabi, *az-Zurriyah at-tahira* (p.100#184)

[39] *Sayyid*: descendants of the Holy Prophet ﷺ through Fatimah.

[40] *Ahl al-Kisa* أهل الكساء People of the Blessed Shawl refers to Holy Prophet Muhammad ﷺ, his daughter Fatimah ؓ, his cousin and son-in-law Ali ؓ, and his two grandsons Hasan t and Husayn ؓ. They are also referred to as Panj-tan پنج تن (the five purified personalities), Purified by Allah ﷻ as a response to a supplication of the Holy Prophet Muhammad ﷺ.

[41] Ahmed ibn Hanbal 'أحمد بن حنبل ' Ahmad bin Hanbal) (780 - 855 CE, 164 - 241 AH) was an important Muslim scholar and theologian born in Khorassan to a family of Arab origin. He is considered the founder of the Hanbali school of fiqh (Islamic jurisprudence). His full name was Ahmad bin Muhammad bin Hanbal Abu `Abd Allah al-Shaybani. Shayban or Banu Shaybah is Ibn Hanbal's tribe. It is an Arabic tribe located in Arabia and it still exists in Arabia.

[42] 1. ابو يعلي، المسند، 1 : 384، رقم : 498
2. حاكم، المستدرک، 4 : 308، رقم : 7734
3. مقدسي، الاحاديث المختاره، 2 : 352، رقم : 734
4. هيثمي، مجمع الزوائد، 8 : 52
6. ابن عساكر، تاريخ دمشق الكبير، 7 : 116
7. ذهبي، سير أعلام النبلاء، 3 : 247
8. مزي، تهذيب الكمال، 6 : 399، رقم : 1323

[43] 1. احمد بن حنبل، المسند، 1 : 159
2. ابو يعلي، المسند، 1 : 384، رقم : 498
3. حاكم، المستدرک، 4 : 308، رقم : 7734
4. مقدسي، الاحاديث المختاره، 2 : 352، رقم : 734
5. هيثمي، مجمع الزوائد، 8 : 52
6. ابن عساكر، تاريخ دمشق الكبير، 7 : 116
7. ذهبي، سير أعلام النبلاء، 3 : 247
8. مزي، تهذيب الكمال، 6 : 399، رقم : 1323

[44] Abu al-Qasim Sulaiman ibn Ahmad ibn Al-Tabarani born 260 AH (821 CE) and lived, according to the sources, until 360 AH (918 CE). He narrated numerous *ahadith*. Amongst his students is Ahmad bin 'Amr bin 'Abdul-Khaliq Al-Basri or Abu Bakr Al-Bazzar.

[45] 1. نبهاني، الشرف المؤبد : 424
2. نووي، تهذيب الأسماء، 1 : 162، رقم : 118
3. ابن اثير، اسد الغابه في معرفة الصحابه، 2 : 13

[46] Imam Ibn al-Athir: Abu al-Hasan Ali ibn Muhammad ibn Muhammad, better known as Ali 'Izz al-Din Ibn al-Athir al-Jazari (1160 – 1233 C.E.) was an Arab Muslim historian born in Cizre, a town in present-day Sırnak province in south-eastern Turkey, He is from from the Ibn Athir family. He spent a scholarly life in Mosul, but often visited Baghdad. For a time he was with Saladin's army in Syria and later lived in Aleppo and Damascus. His chief work was a history of the world, al-Kamil fi at-Tarikh (The Complete History).

[47] 1 . ذهبي، سير أعلام النبلاء، 3 : 284
2. ديلمي، الفردوس، 4 : 336، رقم : 6973
3. ابن جوزي، صفوة الصفوه، 1 : 763
4. محب طبري، ذخائر العقبي في مناقب ذوي القربىٰ، 1 : 124

[48] 1. طبراني، المعجم الكبير، 3 : 44، رقم : 2631
2. هيثمي، مجمع الزوائد، 4 : 224
3. شوكاني، نيل الاوطار، 6 : 139
4. صنعاني، سبل السلام، 4 : 99

[49] 1.ترمذي، الجامع الصحيح، 5 : 656، ابواب المناقب، رقم : 3768
2.نسائي، السنن الكبري، 5 : 50، رقم : 8169
3.ابن حبان، الصحيح، 15 : 412، رقم : 6959
4.احمد بن حنبل، المسند، 3 : 3، رقم : 11012
5.ابن ابي شيبه، المصنف، 6 : 378، رقم : 32176
6.طبراني، المعجم الاوسط، 2 : 347، رقم : 2190
7.طبراني، المعجم الاوسط، 6 : 10، رقم : 5644
8.حاكم، المستدرک، 3 : 182، رقم : 4778
9.هيثمي، مواردالظمآن، 1 : 551، رقم : 2228

[50] لحديث رقم 8 : أخرجه الترمذي في السنن، كتاب : المناقب، باب : مناقب أهل البيت النبي صلي الله عليه وآله وسلم، 5 / 664، الرقم : 3789، والحاكم في المستدرک 3 / 162، الرقم : 4716، والبيهقي في شعب الإيمان، 1 / 366، الرقم : 408.

[51] 1ترمذي، الجامع الصحيح، 5 : 641، ابواب المناقب، رقم : 3733
2.احمد بن حنبل، المسند، 1 : 77، رقم : 576
3.احمد بن حنبل، فضائل الصحابه، 2 : 693، رقم : 1185
4.طبراني، المعجم الكبير، 3 : 50، رقم : 2654
5.مقدسي، الاحاديث المختاره، 2 : 45، رقم : 421
6.خطيب بغدادي، تاريخ بغداد، 13 : 287، رقم : 7255
7.دولابي، الذرية الطاهره، 1 : 120، رقم : 234
8.مزي، تهذيب الكمال، 6 : 228
9.عسقلاني، تهذيب التهذيب، 2 : 258، رقم : 528

[52] 1. Haythami said in Majma-uz-zawaid (9:174) that he did not know its narrators. Tabarani has also narrated it.
2. Tabarani, al-Mujam-ul-kabir (3:41#2623)

Endnotes

[53] ديلمي، الفرودس بمأ ثور الخطاب، 1 : 52، رقم : 135

2. سخاوي، استجلاب ارتقاء الغرف بحب اقرباء الرسول صلي الله عليه وآله وسلم و ذوي الشرف

[54] 1. ترمذی، الجامع الصحيح، 5 : 661، ابواب المناقب، رقم : 3782

2. ذهبي، سير اعلام النبلاء، 3 : 252

3. شوكاني، نيل الاوطار، 6 : 140

[55] 1. طبراني، المعجم الكبير، 3 : 116، رقم : 2847

2. هيثمي، مجمع الزوائد، 9 : 201

3. ذهبي، سير أعلام النبلاء، 3 : 284

[56] 1. ابو يعلیٰ، المسند، 6 : 150، رقم : 3428

2. هيثمي، مجمع الزوائد، 9 : 181

[57] 1. احمد بن حنبل، المسند، 2 : 513، رقم : 10669

2. طبراني، المعجم الكبير، 3 : 51، رقم : 2659

3. حاكم، المستدرک، 3 : 183، رقم : 4782

4. هيثمي، مجمع الزوائد، 9 : 181

5. ابن عدي، الكامل، 6 : 81، رقم : 1615

6. ذهبي، سير اعلام النبلاء، 3 : 256

7. عسقلاني، تهذيب التهذيب، 2 : 258

8. شوكاني، نيل الاوطار، 2 : 124

[58] الحديث رقم 23 : أخرجه الطبراني في المعجم الكبير، 12 / 34، الرقم : 2388، 2638، 2638، 2636، وفي المعجم الأوسط، 4 / 10، الرقم : 3478 : 5 / 355، الرقم : 5536 : 6 / 85، الرقم : 5870، وفي المعجم الصغير، 1 / 240، الرقم : 391 : 2 / 84، الرقم : 825، والحاكم في االمستدرک، 3 / 163، الرقم : 4720، والبزار في المسند، 9 / 343، الرقم : 3900، والديلمي في مسند الفردوس، 1 / 238، الرقم : 916.

[59] Suyuti said in Manahil al-safa: `Abd ibn Humayd narrates it from Ibn `Umar, and in al-Jami` al-saghir (#4603): da`if. al-Bajawi said in his edition of al-Shifa (2:613): "al-Daraqutni narrated it, and Ibn `Abd al-Barr in al-`Ilm, through chains that are all weak. Ibn Hazm even said: It is forged. The hadith master al-`Iraqi said: The author (`Iyad) should not have cited it as if it were definitely a hadith of the Prophet." However, al-Qari said in his commentary on al-Shifa' (2:91): The Prophet said it, as narrated by `Abd ibn Humayd from Ibn `Umar; "My Companions are like the stars" refers to the totality of the guidance of the stars, for by the stars is one guided in the darkest nights, and by the Companions is one guided to the beauties and the highest levels of the lights of the Shari`a. The hadith may be deduced from Allah's saying: "Ask the People of dhikr" (16:43) and it is strengthened by the Prophet's saying: "The Scholars of knowledge are the inheritors of Prophets." [see below] But you must know that "My Companions are like the stars" is another hadith narrated by al-Daraqutni in the Fada'il and Ibn `Abd al-Barr through his chain from Jabir, and he said: "This is a chain through which no proof can be established firmly." al-Bazzar said of `Abd ibn Humayd's narration: "It is denounced (munkar) and unsound." Ibn `Adi narrated it in al-Kamil from Nafi` from Ibn `Umar with a weak chain. Bayhaqi narrated something similar in al-Madkhal from `Umar and Ibn `Abbas and he said: "Its matn is well-known (mashhur) and its chains are weak." al-Halabi said: "The author should not have cited it as if it were definitely a hadith of the Prophet due to what is known about it among the scholars of this science, and he has done the same thing several times before." I say: It is possible that he had

established a chain for it, or that he considered the multiplicity of its chains to raise its grade from da`if to that of hasan, due to his good opinion of it, although the weak hadith may be put into practice for meritorious acts (fada'il al-a`mal), and Allah knows best.

[60] al-Bidayah wa'an-Nihayah (The Beginning and the End) or Tarikh ibn Kathir (The history of Ibn Kathir) is a classic work by Ibn Kathir. It is considered to be one of the most authoritative sources on Islamic history, especially by Salafis and Wahabbis.

[61] al-Bidaayah wan-Nihaayah vol.8

[62] http://www.faizaneraza.org/islamic-article-read.php?article_id=369

[63] 1.البدايه والنهايه، 8 : 196 – 200

2. كنز العمال، 12 : 126، ح : 34313

[64] الخصائص الكبرى، 2 : 125

سر الشهادتين، 28

المعجم الكبير للطبرانى، 3 : 108

[65] المعجم الكبير، 3 : 109، ح : 2819)

[66] Ismail ibn Kathir ابن كثير was an Islamic scholar. His full name is Abu Al-Fida, 'Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrawi. He was born in 1301 CE in Busra, Syria (hence Al-Busrawi). He was taught by Ibn Taymiyya (expounder of Wahabism) in Damascus, Syria

[67] *al-Bidayah wa'an-Nihayah* is a classic work by the Sunni scholar *Ibn Kathir*. It is considered to be one of the most authoritative sources on Islamic history. A unique aspect of the book is that it not only deals with past events, but also speculates about future events mentioned by Hazrath Muhammad ﷺ. The different volumes of the book deal with the beginning of creation and the sending of man upon the earth according to Islam, the lives of the Prophets of Islam, and the times of the *Sahaba* to the 8th century. The last volume records predictions of future events such as signs of the Day of Judgment (*Qiyamah*).

[68] الصواعق المحرقه : 221

[69] الخصائص الكبرى، 2 : 126

سر الشهادتين : 13

[70] Shah Waliullah Muhaddith Dehlvi (February 21, 1703 - August 20, 1762) was an Islamic scholar and reformer. He worked for the revival of Muslim rule and intellectual learning in South Asia, during a time of waning Muslim power. Shah Waliullah urged Muslim rulers to a jihad against the enemies of Islam and hoped to restore the Ulama's former power and influence. He despised the divisions and deviations within Islam and its practice in India and hoped to "purify" the religion and unify all Indian Muslims under the "banner of truth". He is also thought to have anticipated a number of progressive, social, economic, and political ideas of the modern era such as social reform, equal rights, labour protection, welfare entitlement of all to food, clothing, housing, etc.

[71] جامع الترمذى، 2 : 218

[72] Tazkira al-Karam Tariqh Khulafa-e-Arab wa Islam. P.293.

73 Qur'aan. 2:153-157.

[74] This is the great son of Hazrathh Ali Ibne Abi Talib, from the noble lady Hazrathh Umm ul-Baneen, who was brought into this world to fulfill the desire of Hazrathh Ali to have his own representative, on his behalf to be martyred with Husayn in Karbala.

[75] Khilafath and Imaamat. Commissioned him as a spiritual guide and leader.

Endnotes

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[76] الحديث رقم 31 : أخرجه الخوارزمي في جامع المسانيد للإمام أبي حنيفة، 1 / 189، وأخرج المحدثون هذا الحديث بأسانيدهم منهم : الترمذي في السنن، كتاب : تفسير القرآن عن رسول الله صلي الله عليه وآله وسلم، باب : من سورة الحجر، 5 / 298، الرقم : 3127، والطبراني في المعجم الأوسط، 8 / 23، الرقم : 7843، والقضاعي في مسند الشهاب، 1 / 387، الرقم : 663.

[77] سنن، ترمذي، ابواب المناقب

[78] Irshad. Wisdom of a Sufi Master. Sheik Muzaffer Ozak al-Jerrahi.

[79] Al-Ghunya li-Talibi Tariq al-Haqq. 11th Discourse. Vol.3. Al-Baz publishing.

[80] Irshad. Sheik Muzaffer al-Jerrahi.

[81] Sura 33; Verse 33

[82] Sayed Husayn Sharfuddin Shah Wilayat Naqvi ﷺ was a ninth descendant of Imam Ali al-Hadi an- Naqi ﷺ. He was from the town of Wasit in present Iraq, however he migrated to Amroha in IndiaHe is the ancestor of Mir Adal, the Chief justice of Akbar's court. The Naqvi's lineage of Sayeds in Amroha are his descendants

[83] Ahmed ibn Hanbal 'أحمد بن حنبل ' Ahmad bin Hanbal) (780 - 855 CE, 164 - 241 AH) was an important Muslim scholar and theologian he was born in Baghdad. He is considered the founder of the Hanbali School of *fiqh* (Islamic jurisprudence). His full name was Ahmad bin Muhammad bin Hanbal Abu `Abd Allah al-Shaybani. Shayban or Banu Shaybah is Ibn Hanbal's tribe. It is an Arabic tribe located in Arabia and it still exists in Arabia.

[84] Ibn Hajar Haythami *al-Makki* was a Sunni Muslim *Shafi'i* scholar, born in 909 AH (1503CE). A brilliant scholar of in-depth applications of Sacred Law, and with al-Imam Ahmad al-Ramli, represents the foremost resource for *fatawa* (legal opinion) for the entire late Shafi'i School. He authored major works in Shafi'i jurisprudence, hadith, tenets of faith, education, hadith commentary, and formal legal opinion. His most famous works include *Tuhfah al-muhtaj bi sharh al-Minhaj,* a commentary on al-Imam al-Nawawi's *Minhaj al-talibin* whose ten volumes represent a high point in Shafi'i scholarship; the four volume *al-Fatawa al-kubra al-fiqhiyyah*; and *al-Zawajir an iqtiraf al-kabair*, which with its detailed presentation of Quran and Hadith evidence and masterful legal inferences, remains unique among Muslim works dealing with *Taqwa* (God-fearingness) and is even recognized by Hanafi scholars like al-Imam Ibn Abidin as a source of authoritative legal texts valid in their own school. After a lifetime of outstanding scholarship, the Imam died and was buried in Makkah in 974 AH.

[85] Qadi Thanaullah Panipati قاضي ثناء الله بنيباني (d. 1225 AH) was a great Hanafi Scholar, Naqshbandi Shaykh who authored *Tafsir al-Mazhari* تفسير المظهري is a 13th century AH tafsir of the Qur'aan, written by Qadi Thanaullah Panipati. He has named this tafseer as *'Al-Tafseer al-Mazhari,* after the name of his spiritual master, *Mirza Mazhar Jan-e-Janan Dehlavi*. This tafseer of his is very simple and clear, and extremely useful to locate brief explanations of Qur'anic verses. Along with the elucidation of Qur'anic words, he has also taken up related narration's in ample details, and in doing so, he has made an effort to accept narration's after much more scrutiny as compared with other commentaries.

[86] Jafar bin Hasan bin Abd al-Karm b. al-Sayyid Muhammad bin Abd al-Rasul al-Barzanji, al-HusaynI al-MadanI al-Shafi'i born in the Shaabaan 1128 AH/1716 CE in the city of Madinah, Arabia. His father was the lecturer of the Al-Siddique Masjid in Madinah.

[87] Abu'l-Faraj ibn al-Jawzi (508 AH-597 AH) was an Islamic scholar whose family traces their lineage back to that of Abu Bakr, the famous companion of the Holy Prophet ﷺ and first caliph. He belonged to the Hanbali school of jurisprudential thought. His full name was Abd al-Rahman ibn Ali ibn Muhammad (عبد الرحمن بن علي بن محمد) ibn `Ubayd Allah ibn `Abd Allah ibn Hammadi ibn Ahmad ibn Muhammad ibn Ja`far ibn `Abd Allah ibn al-Qasim ibn al-Nadr ibn

al-Qasim ibn Muhammad ibn `Abd Allah ibn al-Faqih `Abd al-Rahman ibn al-Faqih al-Qasim ibn Muhammad ibn Abi Bakr. He was known for his works in exegesis of the Qur'an as well as his numerous hadith writings.

[88] Shahab al-Din Qalyubi. Al-Qalyubi.

[89] Prophet John the Baptist

[90] Prophet Jacob

[91] Prophet Joseph

[92] Maraj al-Bahrain fi Dhikr e Shahadat al-Hassnain. Muhammad Abd ar-Rab Qadri Dehlavi. P. 306/7.

[93] Mishkat al-Masabih, Miracles of Prophets Companions Hadith 721

[94] IRSHAD. Wisdom of a Sufi Master. Sheik Muzaffer Ozak al-Jerrahi.(Radiallahu anhu)

[95] *al-Khulafā'u r-Rāshidūn* (The Righteous Caliphs) الخلفاء الراشدون is a term used in Sunni Islam to refer to the first four Caliphs who formulated the Rashidun Caliphate. The concept of "Rightly Guided Caliphs" originated with the Abbasid Dynasty. It is a reference to the Sunni tradition, "Hold firmly to my example (sunnah) and that of the Rightly Guided Caliphs" (Ibn Majah, Abu Dawud).

[96] Family of the Blessed House of the Holy Prophet Muhammad ﷺ, which included the Blessed Five and all the wives of the Holy Prophet Muhammad ﷺ .

[97] *suhba*: Companionship. This applies specifically to the spiritual relationship which exists between Shaykh and murid. It is a profound mutual love based on pure love of Allah ﷻ.

[98] *qurb*: Proximity or nearness to Allah ﷻ. *Qurb* is the reality of the Station of Perfection "Two Bows' Length" (*qaba qausayn*). It is the limit of man's ascent before annihilation in Allah ﷻ. *Al-muqarrabun* are those men who have attained such proximity. Proximity to the Holy Prophet Muhammad ﷺ is proximity to Allah ﷻ.

[99] al-Zamakhshari 1074) محمود زمخشری or 1075 – 1143 or 1144 CE) Abu al-Qasim Mahmud ibn Umar al-Zamakhshari:. Also called *Jar Allah* (God's neighbour) because For many years he stayed in Makkah. He was a medieval Muslim scholar of Persian origin who subscribed to the *Mutazilite* theological doctrine, born in Khwarezmia, but lived most of his life in Bukhara, Samarkand, and Baghdad.

[100] *Mu'tazilite* المعتزلة *Mu'tazilah al-mu'tazila* is a distinct Islamic school of speculative theology that flourished in the cities of Basra and Baghdad during the 8th–10th centuries AD. It is still adopted by a distinct amount of Muslim intellectuals today. Adherents are usually not accepted by a certain branch of Sunni scholars due to the *Mu'tazili* belief that human reason is more reliable than tradition. Because of this belief, Mu'tazilis tend to interpret passages of the Qur'aan in a highly metaphorical matter, a practice frowned upon by *Zahiri* (literalist) groups such as Salafi. Some claim the theology of the *Mu'tazilis* concerning the nature of God has been influenced by Shia Islam, while the fact is the contrary.

[101] Jalaluddin Al-Suyuti جلال الدين السيوطي (849 AH /1445–1505 CE) also known as *Ibn al-Kutub* (son of books) was an Egyptian writer, religious scholar, juristic expert and teacher whose works deal with a wide variety of subjects in Islamic theology. He was gifted and was already a teacher in 1462. In 1486, he was appointed to a chair in the mosque of Baybars in Cairo. He adhered to the *Shafi'i Madhab* and is one of the latter-day authorities of the *Shafi'i* School, considered to be one of the *Ashabun-Nazzar* (Assessors) whose degree of *Ijtihad* is agreed upon.

[102] (الصواعق المحرقه، 177

Endnotes

Al-Muhibb At-Tabari, Muhibbu 'd-Din, Abu '1- 'Abbas, Ahmad ibn 'Abdillah ash-Shafi'I (615/1218—694/1295): *Dhakha'iru 'l-'uqba* (fi manaqibi dhawi 'l-qurba), Beirut, 1974 .

[103].الحديث رقم 84 : أخرجه ابن ماجه في السنن، كتاب : الزهد، باب : من لا يؤبه له، 2 / 1379، الرقم : 4119، وأحمد بن حنبل في المسند، 6 / 459، الرقم : 27640، والبخاري في الأدب المفرد، 1 / 119، الرقم : 323، والطبراني في المعجم الكبير، 24 / 167، الرقم : 423.

[104].الحديث رقم 85 : أخرجه النسائي في السنن الكبري، سورة يونس، 6 / 362، الرقم : 11235، وابن المبارک في كتاب الزهد، 1 / 72، الرقم : 217، والمقدسي في الأحاديث المختارة، 10 / 108، الرقم : 105، والحكيم الترمذي في نوادر الأصول، 2 / 39، والهيثمي في مجمع الزوائد، 10 / 78.

[105].جامع الترمذی، 2 : 218

[106]. 1. طبراني، المعجم الكبير، 3 : 35، رقم : 2598

طبرانی نے 'المعجم الاوسط (5 : 243، رقم : 5208)' میں حضرت اُسامہ بن زید سے مروی حدیث بھی بیان کی ہے۔

2. ابن عساكر، تاريخ دمشق الكبير، 14 : 132

3. هثيمي، مجمع الزوائد، 9 : 182

[107] *Majma' al-Zawa'id wa Manba' al-Fawa'id* is a secondary hadith collection by Ali ibn Abu Bakr al-Haythami (1335–1404 CE/735–807 AH). It compiles the 'unique' hadith of earlier primary collections. As the centuries passed, some authors began to compile secondary collections of hadith derived from the primary collections – those with *isnads* connecting those hadith they contain to their sources. One method of composition of these works was *al-zawa'id*, the extraction of any 'unique' hadith found in one collection but not in another. Most commonly, the hadith of one collection would be extracted that were not found in six canonical hadith collections. Majma al-Zawa'id is a prominent example of the al-zawa'id method. It contains hadith extracted from Musnad of Ahmad ibn Hanbal, the Musnad by Abu Ya'la al-Mawsili, the Musnad of Abu Bakr al-Bazzar, and three of al-Tabarani's collections: Al-Mu'jam al-Kabir, Al-Mu'jam Al-Awsat and Al-Mu'jam As-Saghir. The hadith gathered by al-Haythami are those not found in the six canonical hadith collections.

[108]مجمع الزوائد، 9 : 182

[109] محب طبري، الرياض النضرة في مناقب العشره، 3 : 154

[110] ابن الجوزی الحنبلی، جمال الدين ابوالفرج عبد الرحمن بن علی بن محمد (متوفای ۵۹۷ هـــ)،

[111]1. ترمذي، الجامع الصحيح، 5 : 658، ابواب المناقب، رقم : 3774

2. نسائي، السنن، 3 : 192، كتاب صلاة العيدين، رقم : 1885

3. احمد بن حنبل، المسند، 5 : 345

4. احمد بن حنبل، فضائل الصحابه، 2 : 770، رقم : 1358

5. ابن حبان، الصحيح، 13 : 403، رقم : 6039

6. بيهقي، السنن الكبري، 3 : 218، رقم : 5610

7. هيثمي، مواردالظمآن، 1 : 552، رقم : 2230

8. قرطبي، الجامع لاحكام القرآن، 18 : 143

9. ابن كثير، تفسير القرآن العظيم، 4 : 377

10. مزي، تهذيب الكمال، 6 : 403

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11. ابن جوزي، التحقيق، 1 : 505، رقم : 805

[112] ورواه في الحديث : " 11 " من ترجمة الامام الحسين من كفاية الطالب ص 424 بسنده عن ابن عساكر

[113] Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH) was a Sunni scholar and the leading traditionist of his age, frequently referred to as the "Imam of the Muhaddithin" or the "Muhaddith of Khorasan."

[114] ibn Hibban ؒ - Abu Hatim Muhammad ibn Hibban ibn Ahmad al-Tamimi al-Busti, from Bust in Khorasan. He was a prominent *Shafi'i* hadith specialist and prolific author who died in the year 965 C.E/354 AH. *Sahih Ibn Hibban* is a collection of hadith by him. It has the distinction of being one of small number of collections intended by the respected author to contain only authentic hadith.

[115] Sahih Ibn Hibban is a collection of hadith by Sunni scholar Ibn Hibban. The actual name of this collection is al-Taqasim wa al-Anwa`, however, it is commonly referred to as Sahih ibn Hibban. It has the distinction of being one of small number of collections intended by the respective authors to contain only authentic hadith. The author of this Sahih is Abu Hatim Muhammad ibn Hibban ibn Ahmad al-Tamimi al-Busti, from Bust in Khorasan. He was a prominent *Shafi'i* hadith specialist and prolific author who died in the year 965 C.E. Some authorities in the field of Hadith consider it to be the most authentic hadith collection, after Sahih Bukhari and Sahih Muslim

[116]1 . Hakim, al-Mustadrak (3:169,170#4739,4740)

2. Hakim, al-Mustadrak (1:664#1798)

3. Hakim also narrated it in al-Mustadrak (3:169#4737) through Abu Thalbah Khashny with different words.

4. Ibn Hibban, as-Sahih (2:470,471#696)

5. Haythami, Mawarid-uz-zaman (p.631#2540)

6. Ibn Asakir narrated this tradition in Tarikh Dimashq al-kabir (43:141) through Abu Thalbah Khashny.

[117] 1. Ibn Asakir, Tarikh Dimishq al-kabir (14:61)

2. Hindi, Kanz-ul-ummal (12:98#34167)

[118] *Al-kursi*: The Footstool. In the Descent from the Absolute the Footstool is situated under the Throne (*al-'arsh*). It is the place from which the command to good and the prohibition from evil issues. Cosmologically it is the heaven of the fixed stars. The Divine Word (*al-kalimat al-ilahiyya*) which descends from Allah ﷻ contains the Sacred Law within which is all knowledge. The 'place' of the Unity of the Word of Allah ﷻ is Allah's Throne (*al-'arsh*). The Divine Word of Allah ﷻ's Sacred Law becomes differentiated into rulings (*hukm*) and reports (*khabar*) at Allah ﷻ's Footstool (*al-kursi*).

[119] *Al-maqam al-mahmud*: "The Station of Great Glory." This station is also referred to as "Union of union" (*jam' al-jam'*) and "Two Bows' Length" (*'qaba qausayn"*). This Station of Great Glory is the Paradise of the Essence which has been promised to the Prophet Muhammad ﷺ.

[120] *Panj-tan*: This literally means the five Holy Persons i.e. The Holy Prophet Muhammad ﷺ, Hazrath Ali ؑ, Hazrath Fatimah ؑ, Imam Hasan ؑ and Imam Husayn ؑ.

[121] Ibn Abbas ؓ was born in 3 BH (618-619 CE) and his mother took him to the Holy Prophet Muhammad ﷺ before he had begun to suckle. Muhammad ﷺ put some of his blessed saliva on the newborn's tongue, and that was the gifting of his extensive knowledge. He attained that stature in virtue of the Holy Prophet ﷺ's prayer: "O Allah! Give him knowledge of Islam and teach him the meaning of the Qur'aan." [Ahmad, Musnad, Vol. 1: 266]

Endnotes

[122] the Persian capital of Ctesiphon (also called *Al-Mada'in* in Arabic)

[123] 1. طبراني، المعجم الكبير، 3 : 66، رقم : 2682
2. طبراني، المعجم الاوسط، 6 : 298، رقم : 6462
3. ابن عساكر، تاريخ دمشق الكبير، 13 : 229
4. هيثمي، مجمع الزوائد، 9 : 184
5. هندي، كنز العمال، 12 : 118، رقم : 34278
6. محب طبري، ذخائر العقبي في مناقب ذوي القربىٰ، 1 : 130

[124] Ali ibn al-Athir (1160-1233CE/ 630 AH) - Abu al-Hasan Ali ibn Muhammad ibn Muhammad better known as Ali 'Izz al-Din Ibn al-Athir al-Jazari was a Muslim historian born in Cizre, a town in present-day south-eastern Turkey. He spent a scholarly life in Mosul, but often visited Baghdad. He was a Kurd therefore for a time he was with Saladin's army in Syria and later lived in Aleppo and Damascus. His chief work was a history of the world, *al-Kamil fi at-Tarikh* (The Complete History).

[125] Ibn Sa'd [168AH/784CE/ 230AH/845CE] He was a Sunni Muslim scholar of Islam and an Arabian biographer, received his training in the tradition from Al-Waqidi and other celebrated teachers. He lived for the most part in Baghdad, and had the reputation of being both trustworthy and accurate in his writings, which, in consequence, were much used by later writers. He was from Basra, Iraq but then lived in Baghdad in the 9th century. He is said to have died at the age of 62 in Baghdad and was buried in the cemetery of the Syrian gate.

[126] *at-Tabaqat al-Kubra* ('The Book of The Major Classes') is a compendium of biographical information about famous Islamic personalities. It is eight volumes long. This work contains the lives of Mohammed, his Companions and Helpers, including those who fought at the Battle of Badr as a special class, and of the following generation, the Followers, who received their traditions from the Companions. Ibn Saad's authorship of this work is attested in a postscript to the book added by a later writer.

[127]. احمد بن حنبل، فضائل الصحابه، 2 : 626، رقم : 1070
2. حسيني، البيان والتعريف، 2 : 145، رقم : 1316
3. محب طبري، ذخائر العقبي في مناقب ذوي القربىٰ، 1 : 169
مختصراً يه روايت درج ذيل محدثين نے روايت کی ہے
4. عبدالرزاق، المصنف، 6 : 164، رقم : 10354
5. بيهقي، السنن الكبرىٰ، 7 : 64، رقم : 13172
6. طبراني، المعجم الاوسط، 6 : 357، رقم : 6609
7. طبراني، المعجم الكبير، 3 : 44، رقم : 2633
8. هيثمي، مجمع الزوائد، 4 : 272

[128] Shia شيعة is the second largest denomination of Islam, after Sunni Islam. The followers of Shia Islam are called Shi'as which is the short form of the historic phrase Shīʿatu ʿAlī شيعة علي, meaning "the followers of Ali" or "The Party". Similar to other schools of thought in Islam, Shia Islam is based on the teachings of the Holy Qur'aan and the message of the Holy Prophet Muhammad ﷺ. In contrast to other schools of thought, Shia Islam holds that the Holy Prophet Muhammad ﷺ's family, the *Ahl al-Bayt* ("the People of the House"), and certain individuals among his descendants, who are known as Imams, have special spiritual and political authority over the

community. Shia Muslims further believe that Hazrath Ali ﷺ, the Holy Prophet Muhammad ﷺ's cousin and son-in-law was the rightful successor to the Holy Prophet Muhammad ﷺ and thus reject the legitimacy of the first three caliphs. Subsequently, the *Shia* have their own collection of hadith which leans towards narrations of the *Ahl al-Bayt*.

[129] People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his Companions for him

[130] Khairul fatawa 1/374 Shirkat printing press, Kifaayatul mufti 1/289 Darul ishaat

[131] From:Tareekh al Qum Shaykh Saduq, by Muhammad Nishapur page 193, published in Tehran'

[132] Washington Irving (April 3, 1783 – November 28, 1859) an American author, essayist, biographer and historian of the early 19th century. He was best known for his short stories "The Legend of Sleepy Hollow" and "Rip Van Winkle", both of which appear in his book The Sketch Book of Geoffrey Crayon, Gent. His historical works include biographies of George Washington, Oliver Goldsmith and Muhammad, and several histories of 15th-century Spain dealing with subjects such as Christopher Columbus, the Moors, and the Alhambra. Irving also served as the U.S. minister to Spain from 1842 to 1846.

[133] ibn Rahuyah[161 AH/ 238 H] Abu Ya'qub Is-haq bin Ibrahim bin Mukhalad known as Ibn Rahawaih He has a well-known *Musnad*. He reported from Sufyan Ibn Uyaina and others of the same period. Al-Bukhari, Muslim, and at- Tirmidhi heard from him.

[134] Al-Khatib al-Baghdadi (392 AH-463 AH): Abu Bakr Ahmad ibn `Ali ibn Thabit ibn Ahmad ibn Mahdi *al-Shafi'i*, known as al-Khatib al-Baghdadi الخطيب البغدادي or the lecturer from Baghdad, was a Sunni Muslim scholar and historian. He began studying at an early age with his father and other *Shuyook*. Over time he studied other sciences but his primary interest was hadith. Ibn Hajar declared his works influential in the field of the Science of hadith and Hadith terminology saying, "Scarce is the discipline from the disciplines of the science of hadith that he has not written an individual book regarding." He then quoted Abu Bakr ibn Nuqtah, a Hanbali scholar, as saying, "Every objective person knows that the scholars of hadith coming after al-Khatib are indebted to his works.

[135] Family of the Blessed House of the Holy Prophet Muhammad ﷺ, which included the Blessed Five and all the wives of the Holy Prophet Muhammad ﷺ.

[136] 1. Hakim, *al-Mustadrak* (3:162#4717)

2. .Ibn Hibban, *as-Sahih* (15:435#6978)

3 .Dhahabi, *Siyar alam an-nubala* (2:123)

4 .Hakim graded it *sahih* (sound) according to the conditions of Imam Bukhari and Imam Muslim.

[137] Hujjat al-Islam, Imam Ghazaali (rahmat allahi 'alaih), referring to the position of Tashahudd (sitting), during Salaah and reciting "At -Tahiyyaatu", says that on reciting the words "Ayyuhannabi" (Oh Prophet !) the reciter must behold the Holy Prophet (sallallahu 'alaihi wasallam) as Haazir (Present). He says, "And believe in your hearts that the Holy Prophet (sallallahu 'alaihi wasallam) is present (haazir) and then say Assalaamu 'Alaika Ayyuhannabi" (Ihya ul Uloom, Vol. 1, Section 3)

[138] Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī or ابو حامد امام محمد غزالی, known as Algazel to the western medieval world, was born and died in Tus, in the Khorasan province of Persia (modern day Iran). He was a Muslim theologian, jurist, philosopher, cosmologist, physician, psychologist and Sufi of Persian origin, and remains one of the most celebrated scholars in the

history of Sufi Islamic thought. He is considered a pioneer of the methods of doubt and skepticism, and in one of his major works, The Incoherence of the Philosophers, he changed the course of early Islamic philosophy, shifting it away from the influence of ancient Greek and Hellenistic philosophy, and towards cause-and-effect that were determined by God or intermediate angels

[139] Ibn Hajar Haythamī *al-Makki* was a Sunni Muslim *Shafi'i* scholar, born in 909 AH (1503CE). A brilliant scholar of in-depth applications of Sacred Law, and with al-Imām Ahmad al-Ramlī, represents the foremost resource for *fatawa* (legal opinion) for the entire late Shāfi'ī School. He authored major works in Shāfiī jurisprudence, hadīth, tenets of faith, education, hadīth commentary, and formal legal opinion. His most famous works include *Tuhfah al-muhtāj bi sharh al-Minhāj,* a commentary on al-Imām al-Nawawī' s *Minhāj al-tālibīn* whose ten volumes represent a high point in Shāfiī scholarship; the four volume *al-Fatāwā al-kubrā al-fiqhiyyah*; and *al-Zawājir an iqtirāf al-kabāir*, which with its detailed presentation of Qurān and Hadīth evidence and masterful legal inferences, remains unique among Muslim works dealing with *taqwa* (God-fearingness) and is even recognized by Hanafi scholars like al-Imām Ibn Ābidīn as a source of authoritative legal texts valid in their own school. After a lifetime of outstanding scholarship, the Imām died and was buried in Makkah in 974 AH.

[140] Al-Shafi'i, Arabic jurist (150 AH/767 AD - 204 AH/820 AD). He was born in 150 AH (760 CE) in Gaza, part of Egypt. He was active in juridical matters and his teaching eventually led to the *Shafi'i* school of fiqh (or Madh'hab) named after him. Hence he is often called Imam al-Shafi'i.

[141] *Tafsir-i-Rauh-ul-Jinan* by Jamal-ud-Din Abul-Futuh Razi, Dar-ul-Kutub-il-Islamiyyah, Tehran, 1973/1393 AH.

[142] 1. بخاري، الصحيح، 3 : 1338، كتاب المناقب، رقم : 456

2. مسلم، الصحيح، 4 : 1855، رقم :2383

3. احمد بن حنبل، المسند، 1 : 437، رقم : 4161

4. بزار، المسند، 5 : 4، رقم : 2072

[143] Muhammad ibn Ahmad ibn `Uthman ibn Qaymaz ibn `Abd Allah, Shams al-Din Abu `Abd Allah *al-Turkmani al-Diyarbakri al-Fariqi al-Dimashqi al-Dhahabi al-Shafi`i*, known as Al-Dhahabi (1274-1348 C.E.) a *Shafi'i* Muhaddith and historian. He was born in Damascus in 1274 CE/673 AH. He lost his sight two years before he died, leaving three children: his eldest daughter Amat al-`Aziz and his two sons `Abd Allah and Abu Hurayra `Abd al-Rahman. The latter taught the hadith masters Ibn Nasir al-Din *al-Dimashqi* and *Ibn Hajar*, to whom he transmitted several works authored or narrated by his father.

[144] Shaykh Tabarsi or Fadhl ibn Hasan al-Tabarsi فضل بن حسن الطبرسي known as, was a 12th century Persian Shia scholar who died in 548 AH. His main work is *Majma' al-bayān*, a commentary (tafsir) of Qur'aan.

[145] *Nahj al-Balagha* نهج البلاغة is the most famous collections of sermons, letters and narrations, attributed to Imam Hazrath Ali ibn Abi Talib ﷺ. It was collected by Al-Sharif al-Radi (359-406 AH/970-1015 CE), a Shia scholar in the 1st century. It is considered to be the epitome of eloquence, the greatest masterpiece of Arab literature and, for *Shi'a* Muslims, is second only to the Qur'aan and Prophetic narrations. *Nahj* means open way, road, course, method or manner. *Balaghah* means eloquence, art of good style and communication, rhetoric etc. it is a collections of 241 sermons, 79 letters, and 489 utterances attributed to Hazrath Ali ﷺ.

[146] Imam al-Hadid (d. 656 AH/1258 CE) Izz al-Din Abu Hamid abd al-Hamid bin Hibat'Allah ibn Abi al-Hadid al Mutazili al-Mada'ini was an eminent Mutazili Shia scholar of his era and a writer. Among his books is the famed commentary on the *Nahj al-Balagha*, *Shahr Nahj al-Balagha*.
[147] The Kharijites or the 'Rebels' because of their rebellion against Hazrath Ali ﵁.They broke away from the mainstream during the leadership dispute between Hazrath Ali and Hazrath Muawiyah ﵁. They claimed that the Holy Qur'aan was enough to lead them.
[148] People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his Companions for him
[149] Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi or Fakhruddin Razi was a well-known Persian Sunni Muslim theologian and philosopher.. He was born in 1149/ 543AH in Ray of Persia (today located in Iran) to a family tracing its lineage to the first Muslim Caliph, Abu Bakr , and died in 1209/ 606AH in Herat (today located in Afghanistan). He also wrote on medicines, physics, astrology, literature, history and law.
[150] Tafsir-e Kabir (The Great Commentary) by Fakhruddin Razi, his exegesis (Tafsir) on the Qur'aan), also named as Mafatih al-ghayb (The Keys to the Unknown)
[151]*Pardah*: The Islamic Hijaab or seclusion of women from observation by unrelated males or covering herself with her veil)
[152] Imam Jalaluddin al-Suyuti (c. 1445-1505 AD) was an Egyptian writer and teacher whose works deal with a wide variety of subjects in Islamic theology. *Tafsir al-Jalalayn* (Tafsir of the twin Jalaals) is a classical Sunni *tafsir* of the Qur'aan, composed first by Jalal ad-Din al-Mahalli d. 864H and then completed by his student Jalal ad-Din as-Suyuti d. 911H, thus its name. It is recognized as one of the most popular exegeses of the Qur'aan today, due to its simple style and its conciseness: It being only one volume in length
[153] Ibn Abbas was born in 3 BH (618-619 CE) and his mother took him to the Holy Prophet Muhammad before he had began to suckle. Muhammad put some of his blessed saliva on the newborn's tongue, and that was the gifting of his extensive knowledge. He attained that stature in virtue of the Prophet's prayer: "O Allah! Give him knowledge of Islam and teach him the meaning of the Qur'aan." [Ahmad, Musnad, Vol. 1: 266,
[154] *muttaqi*: The one with fear of Allah. "To fear Allah is the highest Wisdom" (Hadith). There are many levels of fear, the lower being closely related to the fear of punishment and Hellfire. The higher degrees of fear include the fear of "losing" Allah after having "found" Allah, as happens to the ecstatic after his ecstasy has subsided, and the tear of committing even the slightest lapse of courtesy towards Allah, the Beloved, and the fear of ever wanting there to appear in a given moment anything other than what Allah has made manifest within that moment. But, these higher degrees of fear ensure that the slave clings to his slavehood.
[155] "Faasiq" is the subject or the nominative form from the root "Fa-Seen-Qaaf" (فسق). The basic verb derived from the referred root means "he disobeyed".

[156] Qazi Abu Sa`ud al-`Imadi, Muhammad b. Muhammad b. Mustafa al-Hanafi (d. 972),: *"Irshad ul Aql as-Saleem ila Mazaya al-Qur'an al-Kareem"* also known as "*Tafsir Abu Saud*".
[157] *Ruh al-Ma'ani fi Tafseer al-Quran al-'Azim wa al-Sab al-*Mathan is a thirty-volume tafsir of the Qur'aan, authored by "'Allama Mahműd Alusi al-Hanafi"
[158] Abul Hasan Ali al-Kharqani: He was the *Ghawth* (Arch-Intercessor) of his time and unique in his station. He was the *Qiblah* (focus of attention) of his people and an Ocean of Knowledge from which saints still receive waves of light and spiritual knowledge. Died on Tuesday, 10th of

Endnotes

Muharram in 425 H. (1033 CE). He was buried in Kharqan, a village of the city of Bistam in Persia.

[159] Ahmad narrated it in his Musnad with six chains, also Tirmidhi with several chains and he said *Hasan sahih*, al-Hakim, and Tabrani.

[160] 1. ترمذي، الجامع الصحيح، 5 : 351، كتاب تفسير القرآن، رقم : 3205

2. طبري، جامع البيان في تفسير القرآن، 22 : 8

3. ابن اثير، اسد الغابه في معرفة الصحابه، 2 : 17

4. محب طبري، ذخائر العقبي في مناقب ذوي القربىٰ، 1 : 21

[161] Tafsir al-Durr al-Manthoor, by al-Suyuti, v5, pp 198-199

Tafsir Ibn Jarir al-Tabari, v22, p6

Tafsir Ibn Kathir, v3, p483

Dhakha'ir al-Uqba, by Muhibbuddin al-Tabari, p24 on the authority of Anas Ibn Malik

Isti'ab, by Ibn Abd al-Barr, v5, p637

Usdul Ghabah, by Ibn al-Athir, v5, p146

Majma' al-Zawa'id, by al-Haythami, v9, pp 121,168

Mushkil al-Athar, by al-Tahawi, p338

[162] Ahmad narrated it in his Musnad with six chains, also Tirmidhi with several chains and he said *Hasan sahih*, al-Hakim, and Tabrani.

[163] *Ahl al-Kisa* أهل الكساء People of the Blessed Shawl refers to Holy Prophet Muhammad ﷺ, his daughter Fatimah ﷺ, his cousin and son-in-law Ali ﷺ, and his two grandsons Hasan t and Husayn t. They are also referred to as Panj-tan پنج تن (the five purified personalities). Purified by Allah ﷻ as a response to a supplication of the Holy Prophet Muhammad ﷺ.

[164] Imam Jalaluddin Al-Suyuti (c. 1445-1505 AD) (جلال الدين السيوطي) also known as *Ibn al-Kutb* (son of books) was an Egyptian writer, religious scholar, juristic expert and teacher whose works deal with a wide variety of subjects in Islamic theology. He was precocious and was already a teacher in 1462. In 1486, he was appointed to a chair in the mosque of Baybars in Cairo. He adhered to the *Shafi'ie Madhab* and is one of the latter-day authorities of the *Shafi'ie School*, considered to be one of the *Ashabun-Nazzar* (Assessors) whose degree of *Ijtihad* is agreed upon. *Tafsir al-Jalalayn* (*Tafsir* of the twin Jalaals) is a classical Sunni *tafsir* of the Qur'aan, composed first by Jalal ad-Din al-Mahalli d. 864H and then completed by his student Jalal ad-Din as-Suyuti d. 911H, thus its name. It is recognized as one of the most popular exegeses of the Qur'aan today, due to its simple style and its conciseness: It being only one volume in length

[165] See the commentary on 2:37 in al-Suyuti

[166] Al-Muttaqi al-Hindi, I, 234.

[167]Hajee Mahboob Kassim ﷺ met a Chishti Saint, Khwaja Hajee Syed Musharafali Chishti, at Cuttack. He accepted him as his spiritual guide in March 1958. Six weeks later, Khwaja Musharafali introduced him to his spiritual guide, His Holiness Khwaja Diwan Syed Enayat Husayn Ali Khan Moini Chishti Tausi, a descendant of the Saint of Ajmer, who ordained Mahboob Kassim in 1958 as the Khalifa or "Spiritual Master" of the following Sufi schools: Chishti Nizami Tausi; Qadri Razaki Barkati; Chishti Sabri Mujaddadi; . Suharwardi and Naqshabandi

[168] Destruction or Peace. Hajee Mahboob Kassim, published in 1971 by Chishtiya Publications: page 603.

[169] Shah Waliullah Muhaddith Dehlvi (February 21, 1703 - August 20, 1762) was an Islamic scholar and reformer. He worked for the revival of Muslim rule and intellectual learning in

South Asia, during a time of waning Muslim power. Shah Waliullah urged Muslim rulers to a jihad against the enemies of Islam and hoped to restore the Ulama's former power and influence. He despised the divisions and deviations within Islam and its practice in India and hoped to "purify" the religion and unify all Indian Muslims under the "banner of truth". He is also thought to have anticipated a number of progressive, social, economic, and political ideas of the modern era such as social reform, equal rights, labour protection, welfare entitlement of all to food, clothing, housing, etc.

[170] *Shifa al-Alil* The translation into Urdu of Shah Waliullah's work *Qaul al-Jami*: Nizami Press . Kawnpur 1291 A.H. P 44-45

[171] Islamic scholar Maulana Nazir Ahmad Simab came from Lahore, India, in 1935. In the "History of the El Socorro Jamaat", Muzaffar reports that "In 1934 the association delegated Syed Mohammed Hosein to India in search of a qualified Moulvi. At the end of 1935 Syed Hosien arrived with Nazir Ahmed Simab Munshi Fazli." "At the end of 1936, the excutive of ASJA held a meeting at the residence of Mr. S. M. Mustapha, El Socorro Road, San Juan, Trinidad and decided that the services of Moulana Nazir Ahmad Simab be dispensed with, no just cause being given for his dismissal. The Mowlana sailed from Trinidad in the middle of 1937 for his homeland." (Muzaffar 1967 Pgs 61-63). In 1939 Maulana Nazir Ahmad return to Trinidad was arranged by some of his dedicated students,

[172] Asadullah by Nazir Ahmad Sinab published by Shaik Barkatali Mohsinali pages 4-5

[173] Narrated by Muslim, Tirmidhi (*Hasan, sahih, gharib*), al-Hakim.

[174] On the 24th of Zil Hajj 9 A.H

[175] Hazrath Khwaja Banda Nawaaz ﷺ (July 13, 1321 -November 1, 1422), or Sayed Muhammad *Hussaini* is a famous Sufi saint from India of the Chishti Order,. He was a *murid* and *Khalifa* of Hazrath Nasiruddin Chiragh Dehlavi. He settled down in Gulbarga, India and is buried there.

[176] رَوَاهُ التِّرْمِذِيُّ وَالْحَاكِمُ.
وَقَالَ أَبُوْعِيْسَي : هَذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ.
وَقَالَ الْهَيْثَمِيُّ : رَوَاهُ أَحْمَدُ وَالطَّبَرَانِيُّ وَرِجَالُهُ رِجَالُ الصَّحِيْحِ.

[177] Abi J'afar Muhammad ibn Jarir al-Tabari (838-923CE/ 224 – 310AH) was one of the earliest, most prominent and famous Persian historians and exegetes of the Qur'aan, most famous for his *Tarikh al-Tabari* (History of the Prophets and Kings) and *Tafsir al-Tabari* The commentary on the Qur'aan - (*al-musamma Jami al-bayan fi ta'wil al-Qur'an* or *Tafsir al-Tabari*).

[178] Abu Bakr Ahmad ibn Husayn al-Bayhaqi, البيهقي also known as Imam Al-Bayhaqi was born 384AH (994 CE) in the small town of Khusraugird near Bayhaq in Khurasan. During his lifetime, he became a famous Sunni hadith expert, following the *Shafi'i* school in Fiqh.

[179] Imam Ibn al-Athir: Abu al-Hasan Ali ibn Muhammad ibn Muhammad, better known as Ali *'Izz al-Din* Ibn *al-Athir al-Jazari* (1160 – 1233 C.E.) was an Arab Muslim historian born in Cizre, a town in present-day Sırnak province in south-eastern Turkey, He is from from the *Ibn Athir* family. He spent a scholarly life in Mosul, but often visited Baghdad. For a time he was with Saladin's army in Syria and later lived in Aleppo and Damascus. His chief work was a history of the world, *al-Kamil fi at-Tarikh* (The Complete History) .He is recognised even today not only for narrator of Ahadith (traditions) but also as a lexigolist of great eminence. His book "Nehaya", is a study of the history and meanings of difficult words of Holy Qur'aan and the traditions.

[180] Ali ibn al-Hasan ibn Hibat Allah ibn `Abd Allah, Thiqat al-Din, Abu al-Qasim, known as Ibn `Asakir al-Dimashqi al-Shafi`i al-Ash`ari was a Sunni Islamic scholar. He is the Imam of hadith

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masters in his time and historian of Damascus. By the time Ibn `Asakir reached puberty he already possessed hadith certifications from the scholars of Damascus, Baghdad, and Khurasan.

181 Muhaddith refers to a specialist who profoundly knows and narrates hadith, the chains of their narration *isnad*, and the original and famous narrators. According to the 8th century Imam, Sheikh Muhammad ibn Idris ash-Shafi`i, a muhaddith is someone who has memorized at least 400,000 narrations along with the chain of narrators for each narration. In describing the muhaddith, Al-Dhahabi raised the question, "Where is the knowledge of hadith, and where are its people?" Answering his own question, he said, "I am on the verge of not seeing them except engrossed in a book or under the soil.

182 Imam Abu Hanifa ﵁ أبو حنيفة :Numaan ibn Thaabit ibn Zuta ibn Marzubaan نعمان بن ثابت بن زوطا بن مرزبان, known as *Abu Hanifah* or *Imaam Al-azam* Abu Hanifa (The Great Imam Abu Hanifa), (أبو حنيفة) (699 — 765 CE / 80 — 148 AH) He was born in Kufa, Iraq . His father, Thabit bin Zuta was a trader from Kabul, part of Khorasan in Persia He was the founder of the Sunni Hanafi school of *fiqh* (Islamic jurisprudence). Imam Abu Hanifa was a *Tabi'un*, the generation after the companions (*Sahaba*), because he met the Sahabi Anas ibn Malik ﵁, and transmitted hadith from him and other Sahaba.

183 Imam 'Alī ibn Husayn علي بن حسين aka Imam Muhammad ibn 'Alī al-Baqir محمد ابن علي الباقر ؏ (676-743 CE / 1 Rajab 57 AH – 7 Dhu al-Hijjah 114 AH). He is known as *al-Baqir al-Ulum* (splitting open knowledge). His father was Imām, 'Alī ibn al-Husayn ؏ and his mother was Sayyida Fātimah bint Hasan ibn 'Alī ؏. He is highly respected by Sunni Muslims for his religious knowledge and Islamic scholarship.

184 Imam Jafar al-Sādiq ibn Muhammad ibn Ali ibn Husayn ؏ (702-765 CE/ 83–148 AH) جعفرالصادق Imam Jaafar al-Saadiq is highly respected by Sunni Muslims for his great Islamic scholarship, pious character, and academic contributions. His presence also graces the *Naqshbandi* Sufi chain. He was a polymath (someone who has a lot of knowledge about many different subjects) an astronomer, alchemist, Imam, Islamic scholar, Islamic theologian, writer, philosopher, physician, physicist and scientist. He was also the teacher of the famous chemist, Jabir ibn Hayyan (Geber), and of Imam Abu Hanifa ﵁.

185 Al-Imam Ja'far As-Sadiq, page 162

186 Al-Shafi'i, Arabic jurist (150 AH/767 AD - 204 AH/820 AD). He was born in 150 AH (760 CE) in Gaza, part of Egypt. He was active in juridical matters and his teaching eventually led to the *Shafi'i* school of fiqh (or Madh'hab) named after him. Hence he is often called Imam al-Shafi'i.

187 Rāfiḍah رافضة is a collective noun which means "rejectors" or "deserters". The word is derived from the Arabic verb root ر ف ض, rafada, which translates to, "to desert". The Arabic non-collective singular form is rafidi رافضي. This is an Islamic term which refers to those Shia who reject legitimate Islamic authority and leadership. Thus blaspheme the first three Caliphs.

188 Adab al-Taff, I, 214.

189 Jalaluddin Al-Suyuti جلال الدين السيوطي (849 AH /1445–1505 CE) also known as *Ibn al-Kutub* (son of books) was an Egyptian writer, religious scholar, juristic expert and teacher whose works deal with a wide variety of subjects in Islamic theology. He was gifted and was already a teacher in 1462. In 1486, he was appointed to a chair in the mosque of Baybars in Cairo. He adhered to

the *Shafi'i Madhab* and is one of the latter-day authorities of the *Shafi'i* School, considered to be one of the *Ashabun-Nazzar* (Assessors) whose degree of *Ijtihad* is agreed upon.

190 Imam Jalaluddin Al-Suyuti (c. 1445-1505 AD) (Arabic: جلال الدين السيوطي) also known as Ibn al-Kutb (son of books) was an Egyptian writer and teacher whose works deal with a wide variety of subjects in Islamic theology. On the characteristics and miracles of the Noble Prophet (sallal laahu alaihi wasallam), his work entitled "al-Kasa'is al-Kubra" has the distinction of being the foremost on this topic and excerpts from it are to be found in the works on Sirah by eminent Imams and Ulama.

191 Imam Shihab al-Din Abu al-Abbas Ahmad ibn Muhammad ibn Abu Bakr, al-Qastallani al-Qutaybi al-Shafi'i also renowned as *Qutb al-din* al-Qastallani.

192 *Fath ul-Bari fi Sharh Sahih al-Bukhari* or *Fathul Bari* [Grant of the Creator] is the most valued Sunni commentary of Sahih Bukhari, written by Ibn Hajr Asqalani in 18 volumes. It is reported that it took Asqalani 25 years to finish his work.

193 Al-Halabi is a known historian died in 1044 H.

194 Seerah-i Halabi, vol. I, page 125

195 Al-Haafidh Shihabuddin Abu'l-Fadl Ahmad ibn Ali ibn Muhammad'", better known as Ibn Hajar due to a fame of his forefathers, al-Asqalani due to his origin ابن حجر العسقلاني (1372 CE- d. 1448CE/ 852 AH), was a medieval Shafi Sunni scholar of Islam who represents the entire realm of Sunni world in the field of Hadith

196 ibn Abd al-Barr ابن عبدالبر (978 CE in 1071CE) Yusuf ibn Abdullah ibn Muhammad ibn Abd al-Barr, Abu Umar *al-Namari al-Andalusi al-Qurtubi al-Maliki*, commonly known as Ibn Abd-al-Barr was a famous Sunni Maliki Islamic Scholar. He was born in 978 and died in 1071 in Shatiba in Al-Andalus.

197 Abu al-Qasim Sulaiman ibn Ahmad ibn Al-Tabarani born 260 AH (821 CE) and lived, according to the sources, until 360 AH (918 CE). He narrated numerous *ahadeeth*. Amongst his students Ahmad bin 'Amr bin 'Abdul-Khaliq Al-Basri or Abu Bakr Al-Bazzar.

198 The God given innate ability to man to imbue himself with Divine Attributes

199 Maulana Dr. Muhammad Fazl-ur-Rahman Ansari ﷺ (1914-1974) was undoubtedly one of the great Sufi Masters of the twentieth century. He is descendant of the Holy Prophet Muhammad ﷺ companion, Khalid Abu Ayyub Ansari ﷺ, and a Sufi Master of both the Qadiri and Chishti Sabri Sufi Orders. He was an accomplished *Aalim*, *Hafiz*, held a Doctorate in Philosophy and as a Professor he taught Philosophy of Religion, Comparative religion and Islamic Studies to *Ulama*. He reminded us of the sacred journey into the infinite undertaken by every human being, consciously and unconsciously. He was able to explain, in the language of the contemporary age, the fundamental Truth that in our beginning lays our end and in our end lays the secret of our beginning. Thus he was able to demonstrate with a mastery of cosmology, not only from the perspective of the Holy Qur'aan and hadith, but also from his knowledge the scientific findings of the contemporary age that all creation would ultimately return to the state before creation when the secret of our souls would be made manifest.

200 Abū Īsā Muhammad ibn Īsā ibn Surat ibn Mūsā ibn ad-Dahhāk as-Sulamī at-Tirmidhī (824-892, i.e. 209 AH - 13 Rajab 279 AH) was a collector of hadith. He was born and died in Bâgh (meaning 'Garden'), a suburb of Termez (Tirmidh), Khurasan - Persia, in present day Uzbekistan.He wrote the Sunan al-Tirmidhi, one of the six canonical hadith compilations used in Sunni Islam. Starting at the age of twenty, he traveled widely, to Kufa, Basra and the Hijaz, seeking out knowledge from, among others, Qutaiba ibn Said, Bukhari, Imam Muslim and Abu

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Dawud. Tirmidhī was blind in the last two years of his life. Tirmidhi is buried in Sherobod, 60 kilometers north of Termez. He is locally know as Iso At Termizi or Termiz Ota (Father of Termez City).

201 Jaami al-Tirmidhi جامع الترمذي, popularly called Sunan al-Tirmidhi سُنَن الترمذي is one of the Sunni Six major Hadith collections. It was collected by Imam Abu Isa Muhammad ibn Isa al-Tirmidhi (209 AH - 279 AH). Al-Hafidh Abu Al-Fadl Al-Maqdisi said: "I heard Al-Imam Abu Isma'il Abdullah bin Muhammad Al-Ansari in Harrah - when Abu Isa Al-Tirmidhi and his book was mentioned before him - saying: "To me, his book is more useful than the books of Al-Bukhari and that of Muslim. This is because only an expert can arrive at the benefit of the books of Al-Bukhari and Muslim, whereas in the case of the book of Abu Isa, every one of the people can attain its benefit.

202 Buhaira or Bahira known as "Sergius the Monk" to the Latin West, was a Nestorian Christian monk who foretold to the people the adolescent Muhammad ﷺ's future prophetic career. The story of Muhammad ﷺ's encounter with Bahira is found in the works of the early Muslim historians Ibn Hisham, Ibn Sa'd al-Baghdadi, and Muhammad ibn Jarir al-Tabari, whose versions differ in some details.

203 *al-firasat al-imaniyya:* Perspicacity through faith. This is a divine light that Allah ﷻ gives to the person of faith in his inner eye (*basirah*). Perspicacity through faith is gained through assuming the noble character traits in perfect harmony, balance and equilibrium. The Prophet Muhammad ﷺ said, "Be wary of the *firasa* of a man of faith for he sees with the Light of Allah ﷻ."

204 Ibn Sa'd [168AH/784CE/ 230AH/845CE] He was a Sunni Muslim scholar of Islam and an Arabian biographer, received his training in the tradition from Al-Waqidi and other celebrated teachers. He lived for the most part in Baghdad, and had the reputation of being both trustworthy and accurate in his writings, which, in consequence, were much used by later writers. He was from Basra, Iraq but then lived in Baghdad in the 9th century. He is said to have died at the age of 62 in Baghdad and was buried in the cemetery of the Syrian gate.

205 Ibn al-Arabi (Arabic: أبو بكر بن العربي) is not the famous Sufi Ibn Arabi, although the name sounds similar. He was an Islamic scholar from Spain. It is reported that he was a student of Al-Ghazali for some time. He was a master of Al-Maliki Jurisprudence. He also contributed to the spread of Ash'ari theology in Spain.

206 Sihah Sittah: The six major Hadith collections الكتب السته; al-Kutub al-Sittah are collections of hadith by Islamic scholars who, approximately 200 years after the Holy Prophet Muhammad ﷺ's death and by their own initiative, collected hadith. They are sometimes referred to as Al-Sihah al-Sittah (The Authentic Six). They are Sahih Bukhari, Sahih Muslim, al-Nasa'I, Abu Dawud, Jami al-Tirmidhi, Sunan ibn Majah.

207 Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi ﷺ أبو عبدالله محمد بن عمر بن الحسين فخرالدين الرازي or Fakhruddin Razi was a well-known Persian Sunni Muslim theologian and philosopher.. He was born in 1149/ 543AH in Ray of Persia (today located in Iran) to a family tracing its lineage to the first Muslim Caliph, Abu Bakr ﵁, and died in 1209/ 606AH in Herat (today located in Afghanistan). He also wrote on medicines, physics, astrology, literature, history and law.

208 Sirat Rasul Allah by Ibn Ishaq

209 Abu Nu'aim Isfahani (334-430 AH). He is the author of Hilyat al-Awliya. He passed away in Baghdad at the age of 80. He did a lot of work on the critical study of Muslim Traditions.

[210] Ismail ibn Kathir ابن كثير was an Islamic scholar. His full name is Abu Al-Fida, 'Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrawi. He was born in 1301 CE in Busra, Syria (hence Al-Busrawi). He was taught by Ibn Taymiyya (expounder of Wahabism) in Damascus, Syria

[211] *al-Bidayah wa'an-Nihayah* is a classic work by the Sunni scholar *Ibn Kathir*. It is considered to be one of the most authoritative sources on Islamic history. A unique aspect of the book is that it not only deals with past events, but also speculates about future events mentioned by Hazrath Muhammad ﷺ. The different volumes of the book deal with the beginning of creation and the sending of man upon the earth according to Islam, the lives of the Prophets of Islam, and the times of the *Sahaba* to the 8th century. The last volume records predictions of future events such as signs of the Day of Judgment (*Qiyamah*).

[212] Abu Bakr Ahmad ibn Husayn al-Bayhaqi, البيهقي also known as Imam Al-Bayhaqi was born 384AH (994) in the small town of Khusraugird near Bayhaq in Khurasan. During his lifetime, he became a famous Sunni hadith expert, following the Shafi'i school in Fiqh.

[213] *Zamzam* زمزم is a well located within the *Masjid al-Haraam* in Makkah, the holiest place in Islam in Arabia. The well is 20 m (66 ft) east of the Kaaba,. According to Islamic belief, it was a miraculously-generated source of water from God, which began thousands of years ago when Abraham's (Ibrāhīm) infant son Ishmael was thirsty and kept crying for water and was kicking at the ground when water gushed out. Millions of pilgrims visit the well each year while performing the Hajj or Umrah pilgrimages, in order to drink its water.

[214] *Tabaqat* The book of The Major Classes (*Kitab Tabaqat Al-Kubra*) is a compendium of biographical information about famous Islamic personalities. It is eight volumes long. This work contains the lives of the Holy Prophet Muhammad ﷺ , his Companions and Helpers, including those who fought at the Battle of Badr as a special class, and of the following generation, the Followers, who received their traditions from the Companions. Ibn Saad's authorship of this work is attested in a postscript to the book added by a later writer. In this notice he is described as a "client of al-Husayn ibn `Abdullah of the `Abbasid family".

[215] Ibn al-Jawzi (508 AH-597 AH) Abu'l-Faraj ibn al-Jawzi was an Islamic scholar whose family traces their lineage back to that of Hazrath Abu Bakr Siddique ؓ. He belonged to the Hanbali School of jurisprudential thought. He was known for his works in exegesis of the Qur'aan as well as his numerous hadith writings. One of the more famous of the latter is his *"Tahqiq"*, a compendium of both the hadith evidences used by the Hanbali school of jurisprudential thought and a work of comparative law (فقه *Fiqh*). He is said to have been a precocious child who allegedly made his first speech at the age of ten (attended by a crowd of 50,000), and authored his first book at the age of thirteen.

[216] *Al Haafiz Abu Na'im al-Isfahaani* (336-430 A.H./ 948-1038 C.E.) is the author of this renowned book)

[217] Ali ibn al-Hasan ibn Hibat Allah ibn `Abd Allah, Thiqat al-Din, Abu al-Qasim, known as Ibn `Asakir al-Dimashqi al-Shafi`i al-Ash`ari was a Sunni Islamic scholar. He is the Imam of hadith masters in his time and historian of Damascus. By the time Ibn `Asakir reached puberty he already possessed hadith certifications from the scholars of Damascus, Baghdad, and Khurasan

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[218] *Tarikh Dimashiq* (History of Damascus) is one of most important books about the Islamic history of Syria, covering the life of important figures who resided in or visited Damascus. That is not limited to the assessment of narrators of hadith, *Ilm ar-Rijal*, but also includes historical and political figures. When it comes to Islamic figures, Ibn Asakir tried to collect everything that has been said about that figure, true or false, with full chain of narration. It also contains a huge collection of Arabic poems. It was printed recently in seventy two volumes.

[219] People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his Companions for him

[220] Al-Halabi is a renowned historian died in 1044 H.

[221] Abdul Haq Muhaddith Dehlawi 1551] المحدث شيخ عبدالحق دهلاوي CE / 958 AH- 1642 CE/1052 AH)] or Al Muhaddith Shaykh Abdul Haqq Dehlavi is a noted writer in Arabic and Persian and a respected scholar on Islam. In 996 AH, 1587 CE, he made the pilgrimage to Makkah, where he stayed remained for the next two years studying the Hadith and Sufism under various noted scholars. Upon his return to Delhi, he taught for half a century, and authored more than 100 works, noted among them a history of Madinah, a biography of Holy Prophet Muhammad ﷺ, and a work on the lives of saints. He passed into the realm of divine beauty in Delhi, in 1642 (1052 AH) and has over 40 works to his name.

[222] Seerah-i Halabi, vol. I, page 390.

[223] Tabarānī related it in *al-Mu'jam-ul-kabīr* (24:351-2#871) and *al-Mu'jam-ul-awsat* (1:152-3#191) and its men are those of sound hadith except Rawh bin Salāh who is *da'īf* (weak), while Ibn Hibbān and Hākim declared him *thiqah* (trustworthy). Haythamī also cites it in *Majma'-uz-zawā'id* (9:256-7); Ibn-ul-Jawzī in *al-'Ilal-ul-mutanāhiyyah* (1:268-9#433); Abū Nu'aym in *Hilyat-ul-awliyā' wa tabaqāt-ul-asfiyā'* (3:121); and Mahmūd Sa'īd Mamdūh graded it *hasan* (fair) in his *Raf'-ul-minārah* (pp.147-8).

[224] See commentaries in al-Zamakhshari, al-Tabari, and al-Suyuti.

[225] Abu al-Qasim Sulaiman ibn Ahmad ibn Al-Tabarani born 260 AH (821 CE) and lived, according to the sources, until 360 AH (918 CE). He narrated numerous *ahadeeth*. Amongst his students Ahmad bin 'Amr bin 'Abdul-Khaliq Al-Basri or Abu Bakr Al-Bazzar.

[226] Ibn Abbas ؓ was born in 3 BH (618-619 CE) and his mother took him to the Holy Prophet Muhammad ﷺ before he had begun to suckle. Muhammad ﷺ put some of his blessed saliva on the newborn's tongue, and that was the gifting of his extensive knowledge. He attained that stature in virtue of the Holy Prophet ﷺ's prayer: "O Allah! Give him knowledge of Islam and teach him the meaning of the Qur'aan." [Ahmad, Musnad, Vol. 1: 266]

[227] الحديث رقم 5 : أخرجه الطبراني في المعجم الكبير، 3 / 47، الرقم : 2641، و الهيثمي في مجمع الزوائد، 9 / 168.

[228] لحديث رقم 8 : أخرجه الترمذي في السنن، كتاب : المناقب، باب : مناقب أهل البيت النبي صلي الله عليه وآله وسلم، 5 / 664، الرقم : 3789، والحاكم في المستدرک 3 / 162، الرقم : 4716، والبيهقي في شعب الإيمان، 1 / 366، الرقم : 408.

[229] Ahmad narrated it in his Musnad with six chains, also Tirmidhi with several chains and he said *hassan sahih*, al-Hakim, and Tabrani.

[230] 1. Tirmidhi, al-Jami-us-sahih (5:351,663#3205,3787)
2. Ahmad bin Hambal, al-Musnad (6:292)
3. Ahmad bin Hambal, Fadail-us-sahabah (2:587#994)
4. Bayhaqi related it with slightly different words in as-sunan-ul-kubra (2:150).
5. Hakim, al-Mustadrak (2:451#3558)
6. Hakim, al-Mustadrak (3:158#4705)

7. Tabarani, al-Mujam-ul-kabir (3:54#2662)
8. Tabarani, al-Mujam-ul-kabir (9:25#8295)
9. Tabarani, al-Mujam-ul-awsat (4:134#3799)
10. Baihaqi, al-Itiqad (p.327) and also in Muslim, as-Sahih (4:1883#2424) narrated by Ayesha ﷺ

[231] The great Shaykh, the Imam, the 'Allama, the Muhaddith Thana'ullah 'Uthmani Panipati was one of the greatest scholars [of undivided India]. He was from the progeny of Shaykh Jalal al-Din 'Uthmani, through whom his family tree reaches Hazrath 'Uthman ibn 'Affan ﷺ. He was born, and grew up, in the town of Panipat where he memorized the Holy Qur'aan and studied Arabic for a while with the teachers of the town. In Delhi he studied under Shaykh Wali Allah ibn 'Abd al-Rahim 'Umari Dehlawi, ['Shah Waliullah',] from whom he acquired the science of hadith. He completed his formal education in the sciences of the Din at the young age of eighteen years. Thereafter he adopted the company of Shaykh Muhammad 'Abid SunnAmi, from whom he received training in tarIqah. Through the training imparted by the latter Shaykh, Qadi Thana'ullah 'Uthmani Panipati reached the level known in tariqa as the 'annihilation of the heart' (fana' al-qalb). He then turned to the great shaykh [Mirza Mazhar] Jaan-e-Janhan 'Alawi Dehlawi, who trained him to the final stage in the Naqshbandi Mujaddidiyyah tariqah. Shaykh Jaan-e-Janhan had tremendous affection toward, and love for, Qadi Thana'ullah 'Uthmani Panipati and gave him the title of 'Alam al-Huda (the flag of guidance).

[232] Qadi Thanaullah Panipati قاضي ثناء الله بنيباتي (d. 1225 AH) was a great Hanafi Scholar, Naqshbandi Shaykh who authored *Tafsir al-Mazhari* تفسير المظهري is a 13th century AH tafsir of the Qur'an, written by Qadi Thanaullah Panipati.A Sunni site, quranicstudies.com, explains:
This was written by Qadi Thanaullah Panipati (died 1225 Hijrah). He has named this tafseer as *'Al-Tafseer al-Mazhari,* after the name of his spiritual master, *Mirza Mazhar Jan-e-Janan Dehlavi*. This tafseer of his is very simple and clear, and extremely useful to locate brief explanations of Qur'anic verses. Along with the elucidation of Qur'anic words, he has also taken up related narration's in ample details, and in doing so, he has made an effort to accept narration's after much more scrutiny as compared with other commentaries.

[233] Shah Waliullah Muhaddith Dehlvi (February 21, 1703 - August 20, 1762) was an Islamic scholar and reformer. He worked for the revival of Muslim rule and intellectual learning in South Asia, during a time of waning Muslim power. Shah Waliullah urged Muslim rulers to a jihad against the enemies of Islam and hoped to restore the Ulama's former power and influence. He despised the divisions and deviations within Islam and its practice in India and hoped to "purify" the religion and unify all Indian Muslims under the "banner of truth". He is also thought to have anticipated a number of progressive, social, economic, and political ideas of the modern era such as social reform, equal rights, labour protection, welfare entitlement of all to food, clothing, housing, etc.

[234] Imam Jalaluddin al-Suyuti (c. 1445-1505 AD) was an Egyptian writer and teacher whose works deal with a wide variety of subjects in Islamic theology. *Tafsir al-Jalalayn* (Tafsir of the twin Jalaals) is a classical Sunni *tafsir* of the Qur'aan, composed first by Jalal ad-Din al-Mahalli d. 864H and then completed by his student Jalal ad-Din as-Suyuti d. 911H, thus its name. It is recognized as one of the most popular exegeses of the Qur'aan today, due to its simple style and its conciseness: It being only one volume in length

[235] Imam Jalaluddin Al-Suyuti (c. 1445-1505 AD) (جلال الدين السيوطي) also known as *Ibn al-Kutb* (son of books) was an Egyptian writer, religious scholar, juristic expert and teacher whose works deal with a wide variety of subjects in Islamic theology. He was precocious and was already a teacher in 1462. In 1486, he was appointed to a chair in the mosque of Baybars in Cairo. He adhered to

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the *Shafi'ie Madhab* and is one of the latter-day authorities of the *Shafi'ie School*, considered to be one of the *Ashabun-Nazzar* (Assessors) whose degree of *Ijtihad* is agreed upon. *Tafsir al-Jalalayn* (*Tafsir* of the twin Jalaals) is a classical Sunni *tafsir* of the Qur'aan, composed first by Jalal ad-Din al-Mahalli d. 864H and then completed by his student Jalal ad-Din as-Suyuti d. 911H, thus its name. It is recognized as one of the most popular exegeses of the Qur'aan today, due to its simple style and its conciseness: It being only one volume in length

[236] Imaam Fakhr al-Din al-Razi Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi أبو عبدالله محمد بن عمر بن الحسین فخرالدین الرازي or Fakhruddin Razi was a well-known Persian Sunni Muslim theologian and philosopher.. He was born in 1149/ 543AH in Ray of Persia (today located in Iran) to a family tracing its lineage to the first Muslim Caliph, Abu Bakr ﵁, and died in 1209/ 606AH in Herat (today located in Afghanistan). He also wrote on medicines, physics, astrology, literature, history and law.

[237] Muhammad Amin Ibn Abidin, honored as Allama Ibn Abidin (1198 - 1252 AH.) is a well known Hanafi Sunni Islamic scholar, who was born in Damascus . He is known as Imam Shami in the Indian Subcontinent

[238] Ahmad ibn Idris Shihabudin as-Sanhaji al-Qarafi al-Maliki (1228 – 1285/ 684 A.H.), was born in Egypt in the seventh Century, and died there in the year 684. He was one of the greatest Maliki scholars who ever lived and is especially known for his work in methodology and law (usul al-fiqh). He was a master of the Arabic language and has remarkable works in grammar. The most important of his many works are Al-Dhakhirah (The Stored Treasure), a magisterial 14 volume work recently published in the Emirates, that looks at Maliki fiqh with proofs from usuli sources, Al-furuq (Differences), Nafais al usul (Gems of Legal Theory), and Kitab al-ihkam fi tamyiz al-fatawa and al-ahkam wa tasarrufat al-qadi wa'l-imam (The Book of Perfecting the Distinction Between Legal Opinions, Judicial Decisions, and the Discretionary Actions of Judges and Caliphs).is He is buried in Qarafi in Egypt near Imam as-Shafi'i. May Allah have mercy on them both.

[239] Ibn al-Qayyim (1292-1350CE / 691 AH- 751 AH) was a famous Sunni Islamic jurist, commentator on the Qur'aan, astronomer, chemist, philosopher, psychologist, scientist and theologian. Although he is commonly referred to as "the scholar of the heart," given his extensive works pertaining to human behavior and ethics, Ibn al-Qaayim's scholarship focused in the sciences of Hadith and Fiqh.

[240] Both quotations are from Adil Quta, Al-Urf, 1:64-65

[241] Buyid dynasty, also known as the Buyid Empireor the Buyids (آل بویه Āl-e Buye) also known as Buwaihids, Buyahids, or Buyyids, were a Shī'a Persiandynasty that originated from Daylaman. They founded a confederation that controlled most of modern-day Iran and Iraq in the 10th and 11th centuries.

[242] Hazrathh Sarkaar Waaris Ali Shah of Dewa Shareef, 40 odd Kilometers from Lucknow Uttar Pradesh in India is a great Shaykh of the Chishti Nizami He descended from a family of Hussayni Syeds distinguished for piety and learning. His genealogy shows that he was born in the 26th generation descending from Hazrathh Imam Husayn . The date of his birth is disputed varying from 1233 A.H. to 1238 A.H. The author of Maarif Warisya has put the date of his birth as 1234 A.H. passed away for his heavenly abode on April 7th, 1905/13 Safar 1324, after a brief illness.

[243] Hazrath Qibla Shah Niyaz Ahmed Alvi Barelvi , known as Qutb-e-Aalam, Niyaz be Niyaz of Barelvi, India. He was a Khalifa in the Qadri, Chishti, Suharwardi, Naqshbandi, Nizami Sabri Faqri orders of Sufism. He was born on 6th Jumada al-Thani 1155 Hijri (7 August 1742 C.E.) and died on 6th Jumada al-Thani 1250 Hijri (9 October 1834).

[244] Yunus Emre. Divan.

[245] 1.Hakim, al-Mustadrak (3:175#4757)
2. Ahmad bin Hambal, Fadail-us-sahabah (2:763#1344)
3. Tabarani, al-Mujam-ul-kabir (1:108#180)
4. Tabarani, al-Mujam-ul-kabir (22:400#999)
5. Tabarani, al-Mujam-ul-awsat (3:35#2386)
6. Haythami, Majma-uz-zawaid (9:212)

[246] Muslims In The Americas Before Columbus by
Dr. Youssef Mroueh

[247] The Seminoles are a Native American tribe originally of Florida, who now reside primarily in that state and Oklahoma. The Seminole nation was formed in the 18th century in a process of ethnogenesis. It was composed of Native Americans from Georgia, Mississippi, and Alabama, most significantly the Creek people, as well as African Americans who escaped to Florida from slavery in South Carolina and Georgia.

[248] The Cherokee are a Native American people historically settled in the South Eastern United States (principally Georgia, the Carolinas and Eastern Tennessee). Linguistically, they are connected to speakers of the Iroquoian-language family. In the 19th century, their oral tradition told of their having migrated south from the Great Lakes region in ancient times

[249] The Ute (pronounced "yewt") are an ethnically related group of American Indians now living primarily in Utah and Colorado. The name of the state of Utah was derived from the name Ute.

[250] The Abjad numerals are a decimal numeral system in which the 28 letters of the Arabic alphabet are assigned numerical values. They have been used in the Arabic-speaking world since before the 8th century Arabic numerals. In modern Arabic, the word Aabjadiyyah means "alphabet" in general.

[251] ***Nisba***: Relationship. Lordship is the relationship (*nisba*) of the "He-ness" to the entity. The "He-ness" (*huwiyyah*) in itself does not require such a relationship but the entities demand it. Allah ﷻ has placed the Divine Names between Himself and the cosmos and from this connection relationships are formed. Each Name is a relationship not an entity. Each existent thing has a specific relationship with one particular Divine Name. That Name will exert a stronger effect and power over the exist thing than any of the other Names. Allah ﷻ radiates His attribute of الولی *Al-Waliyy* (The Protecting Friend, Patron and Helper) upon his Intimates.

[252] سنن، ترمذي، ابواب المناقب

[253] Al-Ghunya li-Talibi Tariq al-Haqq. Shaik 'abd al-Qadir al-Jilani. 1997. AL BAZ PUBLISHING. V.3 P.279.

[254] Destruction or Peace. Hajee Mahboob Kassim. 1971. Chistiya Publications. P132.

[255] *'Ubudiyya*: Slavehood. This is the state of the slave who is drawing near to Allah ﷻ through acts of devotion. *'Ubudiyya* is "the Nearness of Surplus Works" (*qurb al-nawafil*) which is the lowest of the four stations of Perfection. The lover-knower-slave of Allah ﷻ becomes adorned with the attributes of slavehood (*'ubudiyya*) and bondage ('ubuda) after having lost himself in annihilation

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in Allah ﷻ (fana' fillah). In becoming "no thing" (*la shay*) the slave is returned to the creation with the Perfection of Bondage (*'ubuda*).

[256] Richard Elliott Friedman is a biblical scholar and the Ann and Jay Davis Professor of Jewish Studies at the University of Georgia. He joined the faculty of the UGA Religion Department in 2006. Prior to his appointment there, he was the Katzin Professor of Jewish Civilization: Hebrew Bible; Near Eastern Languages and Literature at UCSD from 1984 until 2006. Dr. Friedman received his Th.D. in Hebrew Bible and Near Eastern Languages and Civilizations from Harvard University in 1978; Th.M.in Hebrew Bible from Harvard University in 1974; M.H.L., Jewish Theological Seminary in 1971, and B.A., University of Miami in 1968. He is a winner of numerous awards and honors, including American Council of Learned Societies Fellow. He was a Visiting Fellow at the University of Cambridge and the University of Oxford; and a Senior Fellow of the American Schools of Oriental Research in Jerusalem. He participated in the City of David Project archaeological excavations of biblical Jerusalem.

[257] Who Wrote the Bible? (1987) is a book by biblical scholar Richard Elliott Friedman. The book is a general audience explanation of the Documentary Hypothesis of the composition of the Old Testament. In it, Friedman expands upon Julius Wellhausen's model, theorizing that the P (Priestly) source was written earlier than commonly accepted, during the reign of King Hezekiah (715-687 BCE).

[258] *Tauhid:* Allah's Unity. The declaration of Allah ﷻ's Unity, 'There is no god (sovereignty), only Allah ﷻ" (*La ilaha illa'llah*) is the very pivot of Islam. Knowledge of the Declaration of Allah ﷻ's unity is a Light. Yet Allah ﷻ Himself is the affirmation of His Unity. Within Tasawwuf all existence is One (*tawhid-e-wujudi*). The Sufi's and the Verifiers (al-muhaqqiqin) have realized Allah ﷻ's Unity within themselves.

[259] .1ترمذي، الجامع الصحيح، 6 : 78، ابواب المناقب، رقم : 3712

2. نسائي، خصائص امير المؤمنين علي بن ابي طالب رضي الله عنه : 77، 92، رقم : 65، 86

3. نسائي، السنن الكبرىٰ، 5 : 132، رقم : 8484

4- احمد بن حنبل کی ’المسند (4 : 437، 438)‘ میں بیان کردہ روایت کے آخری الفاظ یہ ہیں : و قد تغیر وجہہ، فقال : دعوا علیا، دعوا علیا ، ان علی منی و انا منہ، وھو ولی کل مؤمن بعدی (اور آپ صلی اللہ علیہ وآلہ وسلم کا چہرۂ مبارک متغیر ہو گیا، پھر آپ صلی اللہ علیہ وآلہ وسلم نے فرمایا : علی (کی مخالفت کرنا) چھوڑ دو، علی (کی مخالفت کرنا) چھوڑ دو، بیشک علی مجھ سے ہے اور میں علی سے ہوں اور وہ میرے بعد ہر مومن کا ولی ہے)۔

5- ابن کثیر نے امام احمد کی روایت ’البدایہ والنہایہ (5 : 458)‘ میں نقل کی ہے۔

6. احمد بن حنبل، فضائل الصحابه، 2 : 620، رقم : 1060

7. ابن ابي شيبه، المصنف، 12 : 80، رقم : 12170

8- حاکم نے ’المستدرک (3 : 110، 111، رقم : 4579)‘ میں اس روایت کو مسلم کی شرائط کے مطابق صحیح قرار دیا ہے، جبکہ ذہبی نے اس پر خاموشی اختیار کی ہے۔

9- ابن حبان نے ’الصحیح (15 : 373، 374، رقم : 6929)‘ میں یہ حدیث قوی سند سے روایت کی ہے۔

10- ابو یعلی نے ’المسند (1 : 293، رقم : 355)‘ میں اسے روایت کرتے ہوئے کہا ہے کہ اس کے رجال صحیح ہیں، جبکہ ابن حبان نے بھی اسے صحیح قرار دیا ہے۔

11- طیالسی کی ’المسند (ص : 111، رقم : 829)‘ میں بیان کردہ روایت میں یہ الفاظ بھی ہیں کہ حضور نبی اکرم صلی اللہ علیہ وآلہ وسلم نے فرمایا : ما لھم و لعلیّ (اُنہیں علی کے بارے میں اِتنی تشویش کیوں ہے)؟

12. ابو نعيم، حلية الاولياء و طبقات الاصفياء، 6 : 294

13. محب طبري، الرياض النضره في مناقب العشره، 3 : 129

14. هيثمي، موارد الظمآن، 543، رقم : 2203

15. حسام الدين هندي، كنزالعمال، 13 : 142، رقم : 36444

1 260. المعجم الكبير لطبراني، 11 : 55

2. مستدرک للحاكم، 3 : 126 – 127، رح : 11061

3. مجمع الزوائد، 9 : 114

1 261. جامع الترمذى، 5 : 637، كتاب المناقب باب 21

2. كنز العمال، 13، 147، ح : 36462

[262] Mohammed ibn Hajj al-Abdari al-Fasi from Morocco the author of Madkhal Ash-Shara Ash-Shareef Ala Al-Mathahib (Introduction to Islamic Jurisprudence According to Schools of Thought). The book was published in 4 volumes of over 300 large pages each. It treats many different subjects. His views are very much influenced by al-Ghazali's Ihya' 'Ulum al-Din. He spent much of his life in Tunis and Egypt and, for some time, taught at the University of Fes, Al-Qarawiyyin. He was buried in Qarafa (Egypt).

[263] 'Ubudiyya: Slavehood. This is the state of the slave who is drawing near to Allah through acts of devotion. 'Ubudiyya is "the Nearness of Surplus Works" (qurb al-nawafil) which is the lowest of the four stations of Perfection. The lover-knower-slave of Allah becomes adorned with the attributes of slavehood ('ubudiyya) and bondage ('ubuda) after having lost himself in annihilation in Allah (fana' fillah). In becoming "no thing" (la shay) the slave is returned to the creation with the Perfection of Bondage ('ubuda).